

SPIRIT OF MISSIONS.

BOARD OF MANAGERS

OCTOBER, 1883.

ELECTION OF A SECRETARY FOR DOMESTIC MISSIONS.

At the Stated Meeting of the Board of Managers held September 11th, the Rev. GEORGE FREDERICK FLICHTNER, Rector of St. Barnabas' Church, Newark, N. J., was elected Secretary of the Domestic Committee. Mr. Flichtner entered upon his duties immediately. All correspondence intended for the Domestic Department of the Society should be addressed to him at No. 22 Bible House, New York.

[TENTATIVE PROGRAMME.]

MISSIONARY SERVICES AND MEETINGS AT THE TIME OF THE GENERAL CONVENTION.

The Standing Committee of the Board of Managers make the following announcements with respect to the General Missionary Services and Meetings to be held in the City of PHILADELPHIA from October 5th to 22d, 1883, inclusive:

FRIDAY, October 5th, and following days, Church of the Holy Trinity;
Meetings of the Board of Missions.

The Board of Missions will convene (D. V.) on Friday, October 5th, at 11 A. M.

After the reading of the Triennial Report of the Board of Managers, the several Missionary Bishops and the Bishops of the Churches in Haiti and Mexico will make statements, not to exceed twenty minutes in length, touching the progress of the work in their Jurisdictions during the last three years,* in the order of their Consecration, as follows, viz:

The Rt. Rev. Dr.	CLARKSON,	Missionary Bishop of Nebraska and Dakota.
" "	WILLIAMS,	Missionary Bishop of Yedo.
" "	TUTTLE,	Missionary Bishop of Utah.
" "	MORRIS,	Missionary Bishop of Oregon.
" "	WHITAKER,	Missionary Bishop of Nevada.
" "	PIERCE,	Missionary Bishop of Arkansas and Indian Territory.
" "	HARE,	Missionary Bishop of Niobrara.
" "	HOLLY,	Bishop of the Church in Haiti.
" "	SPALDING,	Missionary Bishop of Colorado.
" "	ELLIOTT,	Missionary Bishop of Western Texas.
" "	WINGFIELD,	Missionary Bishop of Northern California.
" "	GARRETT,	Missionary Bishop of Northern Texas.
" "	PENICK,	Missionary Bishop of Cape Palmas, etc.
" "	SCHERESCHEWSKY,	Missionary Bishop of Shanghai.
" "	RILEY,	Bishop of the Valley of Mexico.
" "	DUNLOP,	Missionary Bishop of New Mexico.
" "	BREWER,	Missionary Bishop of Montana.
" "	PADDOCK,	Missionary Bishop of Washington Territory.

† The statements of the Missionary Bishops not present will be read.

*The Bishops' statements for which time does not serve on Friday will be made on Saturday morning.

SATURDAY, October 6th, 11 A.M. Church of the Holy Trinity ;

Board of Missions.

Continuation of the statements by the Missionary Bishops. These being concluded, addresses will be made in the interest of

The Work Among the Colored People of the South, by the Rt. Rev. Dr. WILMER, Bishop of Alabama ; and the Rt. Rev. Dr. LYMAN, Bishop of North Carolina.*

TWENTIETH SUNDAY AFTER TRINITY, October 7th.

The Rectors of all the churches in the city have been formally requested to provide for the preaching of sermons upon the General Missions of the Church at the Morning Service. It is hoped that a list of the preachers of these Sermons can be given in the completed Programme.

4 P.M., St. Stephen's Church. General Missionary Meeting. Speakers :

The Rev. J. S. JOHNSTON, Rector of Trinity Church, Mobile; the Rev. Dr. H. C. POTTER,† Rector of Grace Church, New York.

[Name of another Speaker to be filled in.]

7.30 P.M., Church of the Holy Trinity. General Missionary Meeting. Speakers:

The Rt. Rev. Dr. TUTTLE, Missionary Bishop of Utah ; the Rt. Rev. Dr. WHIPPLE, Bishop of Minnesota ; and the Rt. Rev. Dr. BEDELL, Bishop of Ohio.

7.30 P.M., St. Mark's Church. General Missionary Meeting. Speakers:

The Rt. Rev. Dr. BURGESS, Bishop of Quincy; the Rt. Rev. Dr. SPALDING, Missionary Bishop of Colorado and Wyoming; and the Rt. Rev. Dr. CLARKSON, Missionary Bishop of Nebraska.

7.30 P.M., St. Mary's, West Philadelphia. General Missionary Meeting. Speakers :

The Rt. Rev. Dr. HARRIS, Bishop of Michigan ; the Rt. Rev. Dr. GARRETT, Missionary Bishop of Northern Texas; and the Rt. Rev. Dr. COXE, Bishop of Western New York.

7.30 P.M., Christ Church, Germantown. General Missionary Meeting. Speakers:

The Rev. JOSHUA KIMBER, Secretary for Foreign Missions; the Rev. Dr. FREDERICK COURTNEY, Rector of St. Paul's Church, Boston.

[Name of another Speaker to be filled in.]

7.45 P.M., St. Peter's, Germantown. General Missionary Meeting. Speakers :

The Rt. Rev. Dr. HARE, Missionary Bishop of Niobrara.

[Names of other Speakers to be filled in.]

MONDAY, October 8th, 11 A.M., Church of the Holy Trinity. **Board of Missions.** Addresses :

The Work of the Woman's Auxiliary, by the Rt. Rev. Dr. WHIPPLE, Bishop of Minnesota.

Medical Missions in Heathen Lands—their Necessity, their Scope and Some of their Results, by the Rev. ALBERT C. BUNN, M.D., Rector of the Church of the Atonement, Brooklyn, L. I., formerly Medical Missionary at Wuchang, China.

¶ Any of the foregoing order not reached on Monday will be continued on Tuesday morning.

SATURDAY, October 13th. Academy of Music.

General Missionary Meetings for the Children of the Church, under the auspices of the Sunday-school Association of the Church in Philadelphia.

* Should time fail for the delivery of all of these addresses those omitted will be first in order on Monday, October 8th.

† Subject to his acceptance upon his return to this country.

2.30 P.M., for the Young Children. Speakers :

The Rev. JAMES F. POWERS, [representing the Association]; the Rev. W. A. LEONARD, Rector of St. John's Church, Washington, D. C.; the Rev. W. W. NEWTON, Rector of St. Stephen's Church, Pittsfield, Mass.; and the Rev. Dr. C. C. TIFANY, Rector of Zion Church, New York.

7.30 P.M., for the Older Children and Bible Classes. Speakers :

Mr. GEORGE C. THOMAS, [representing the Association]; the Rev. Dr. W. W. KIRKBY, representing the Board; the Rt. Rev. Dr. PERRY, Bishop of Iowa; and the Rt. Rev. Dr. WHIPPLE, Bishop of Minnesota.

† Owing to the number of children to be accommodated, admission to these meetings will be by ticket.

TWENTY-FIRST SUNDAY AFTER TRINITY, October 14th.

7.30 P. M., Church of the Holy Trinity. General Missionary Meeting. Speakers :

The Rt. Rev. Dr. DUDLEY, Assistant Bishop of Kentucky; the Rt. Rev. Dr. ELIOTT, Missionary Bishop of Western Texas; and the Rt. Rev. Dr. JAGGAR, Bishop of Southern Ohio.

7.30 P.M., St. Luke's Church. General Missionary Meeting. Speakers :

The Rev. Dr. W. W. KIRKBY; the Rev. Dr. D. H. GREER, Rector of Grace Church, Providence, R. I.; and the Rev. Dr. PHILLIPS BROOKS,* Rector of Trinity Church, Boston.

7.30 P.M., St. Matthias' Church. General Missionary Meeting. Speakers :

The Rt. Rev. Dr. DUNLOP, Missionary Bishop of New Mexico and Arizona; the Rt. Rev. Dr. PENICK, Missionary Bishop of Cape Palmas and Parts Adjacent; and the Rt. Rev. Dr. LYMAN, Bishop of North Carolina.

7.30 P.M., St. Luke's, Germantown. General Missionary Meeting. Speakers:

The Rt. Rev. Dr. PETERKIN, Bishop of West Virginia; the Rt. Rev. Dr. PADDOCK, Bishop of Massachusetts; and the Rt. Rev. Dr. MORRIS, Missionary Bishop of Oregon.

THE TWENTY-SECOND SUNDAY AFTER TRINITY, October 21st.

7.30 P.M., Church of the Holy Trinity. General Missionary Meeting. Speakers :

The Rt. Rev. Dr. GALLEHER, Bishop of Louisiana; the Rt. Rev. Dr. WHITAKER, Missionary Bishop of Nevada.

The Closing Address to be made by the Rt. Rev. Dr. STEVENS, Bishop of Pennsylvania.

NOAH HUNT SCHENCK, <i>Chairman,</i>	} <i>Committee.</i>
GEORGE LEEDS,	
J. LIVINGSTON REESE,	
HENRY P. BALDWIN,	
LEMUEL COFFIN,	
JOSHUA KIMBER, <i>Secretary,</i>	
GEORGE F. FLICHTNER.	

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

Thursday, October 11th.

9.30 A.M., Church of the Epiphany.

Holy Communion, administered by the Bishop of Pennsylvania.

10.30 A.M., Hall of the Young Men's Christian Association.

General Meeting of the Auxiliary.

JULIA C. EMERY, *Secretary.*

* Subject to his acceptance upon his return to this country.

GENERAL MEETING IN NEWARK.

At the request of the Rector, the Standing Committee have arranged for a General Missionary Meeting, to be held in Trinity Church, Newark, N. J., on the evening of the Twenty-third Sunday after Trinity, October 28th. The Rt. Rev. Dr. TUTTLE and the Rt. Rev. Dr. WHITAKER have accepted invitations to make addresses, and it is hoped that the Rt. Rev. Dr. Elliott will also be present and make an address.

ACKNOWLEDGMENTS.

GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums from August 1st to September 1st, 1883.

ALABAMA.			
Mrs. R. E. Watkins.....	5 00	New York—St. Luke's Hospital.....	50 00
		"Two Friends".....	100 00
ALBANY.		Scarsdale—St. James the Less.....	24 40
Ballston Spa—Christ Church.....	50 80		199 90
CENTRAL NEW YORK.			
Guilford—Christ Church.....	1 53	NORTH CAROLINA.	
CENTRAL PENNSYLVANIA.		Edenton—St. Paul's, through Wo. Aux.....	4 95
Huntington—"W. F. H.".....	5 00	Hillsboro—St. Matthew's.....	4 00
		Lewiston—Grace, through Wo. Aux.....	4 00
EASTON.		Pittsboro—St. Bartholomew's, through Wo. Aux.....	2 50
Snow Hill—All Hallows, "A Member".....	5 25	Salisbury—St. Luke's.....	17 85
Talbot Co.—All Saints'.....	15 57	Tarboro—Calvary, through Wo. Aux.....	10 00
	20 82	Wilmington—Branch Wo. Aux.....	25 00
ILLINOIS.			68 30
Freeport—Zion.....	8 25	NORTHERN NEW JERSEY.	
Rock Island—Gen. W. Hoffman, U. S. A.....	10 00	Hackensack—Christ Church.....	26 78
	18 25	Bishop Starkey, for Domestic Missions....	50 00
IOWA.			76 78
Des Moines—Miss Ella A. Griswold, through Wo. Aux.....	3 00	PENNSYLVANIA.	
Lemars—St. George's.....	10 00	Philadelphia—"M. H. H.".....	2 00
	13 00	Mr. E. R. Hansell.....	1 90
KENTUCKY.		Mrs. Charles Willing.....	50 00
Louisville—Bishop Dudley.....	60 00	Whitemarsh—St. Thomas', "A Member"....	10 00
MAINE.			63 90
Augusta—St. Mark's.....	19 13	SOUTH CAROLINA.	
Waterville—St. Mark's Mission.....	5 75	Charleston—St. Philip's Church Home.....	15 00
	24 93	SOUTHERN OHIO.	
MARYLAND.		Cincinnati—St. Paul's, Domestic, \$21.30; Foreign, \$20.80.....	42 10
Prince George Co., Bladensburg—"A. H. L." St. Paul's Parish.....	15 00	SPRINGFIELD.	
	20 00	Bishop Seymour.....	100 00
	35 00	VIRGINIA.	
MASSACHUSETTS.		Westmoreland Co.—Washington Parish, St. Peter's.....	20 00
Miscellaneous—Bishop Paddock.....	50 00	WESTERN NEW YORK.	
NEBRASKA.		Bishop Coxe.....	100 00
Omaha—Bishop Clarkson, for Domestic Missions.....	40 00	WEST VIRGINIA.	
NEW JERSEY.		Berkeley Co.—Christ Church.....	1 60
Freehold—St. Peter's.....	17 00	Jefferson Co.—St. Bartholomew's.....	9 50
Trenton—Bishop Scarborough.....	100 00	Grace.....	7 15
	117 00		18 25
NEW YORK.		DAKOTA MISSION.	
Matteawan—St. Luke's*.....		Pine Ridge Agency—Holy Cross.....	13 25
Nyack—Grace.....	25 50	+Receipts for the month.....	1,158 81
		Amount previously acknowledged.....	15,129 89
		Total receipts for the fiscal year....	\$16,288 70

* In the September SPIRIT OF MISSIONS \$92.50 credited to St. Luke's Church, Mamaroneck, should have been credited to this Parish.

† Divided equally (when not otherwise designated) between Domestic and Foreign Missions, and included in total receipts, pages 443 and 464.

*** The November and December numbers of THE SPIRIT OF MISSIONS will be printed together, under one cover, and will be made up of the Annual Reports of the Board of Managers, the Committees, and the Missionary Bishops. The Acknowledgments that would otherwise appear in those two months will be deferred until the January number.*

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,
" Henry C. Potter, D.D.,
" N. H. Schenck, D.D.,
" T. F. Davies, D.D.,
" J. L. Reese, D.D.,
" William N. McVickar, D.D.,
" James Saul, D.D.,
" W. S. Langford, D.D.,
" George F. Flichtner,

Mr. G. N. Titus,
" William Scott,
" H. P. Baldwin,
" W. G. Low,
" Benjamin Stark,
" John A. King,
" Alfred Mills,
" Wm. Bayard Cutting.

Rev. GEORGE F. FLICHTNER,
Secretary,
22 Bible House, New York.

Mr. WM. BAYARD CUTTING, *Treasurer,*
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

OCTOBER, 1883.

ALASKA.

III.

THE MISSIONS OF THE CHURCH OF ENGLAND.

ALASKA has been invaded from another quarter in the interests of the Cross. The Church of England, since the revival of the Missionary spirit in the early part of this century, has never been content to sit down in any locality and confine herself to work there, simply because her territorial limits were near at hand. Her Missionaries have the spirit of Disraeli, and are ever looking around for new worlds on a small scale to conquer. One would think that the British possessions in North America, which comprise an area of 4,000,000 square miles—a territory larger than the whole of Europe—might have afforded room for the tireless labors of these zealous men, and that they might have thought the hardships and discomforts of the Red River or the distant Mackenzie enough, without taking little trips of a thousand and fifteen hundred miles to the Yukon. Two hundred and fifty thousand Indians are under the charge of the small band of Bishops and Clergy that is scattered over this vast region, but the spirit of the Master was in His disciples, and they were ever ready to leave the ninety and nine sheep in the wilderness and go after that one which was lost until they found it.

The Church Missionary Society of the Church of England has made Missions to the Indians its peculiar care, and has labored almost alone among them. More than sixty years have passed away since its first Missionaries penetrated into the then remote regions of the Red River.

In 1820 the Rev. John West was sent as Chaplain of the Hudson's Bay Company with instructions to live at Red River, and, in addition to his other duties, to do all he could to better the temporal and spiritual condition of the Indians in that region. This he did so faithfully that help was soon needed to prosecute the work, and in 1825 the Rev. W. Cochran was appointed to minister entirely to the Indians. It is to his exertions mainly that we must attribute much of the success which has from the first attended the Missions in that country. Another item, however, that entered largely into that success was the fact that the treatment of the Indians in the territories belonging to the British Government has been of a different order from that which prevailed in Alaska under the Russians, and one does not have to interlard the history of the country since 1820 with accounts of forts and trading posts burned and garrisons massacred. The Indians did burn forts once in a while, but they only did it for fun, and because the Russian traders had put them up to it. Another Selwyn was this William Cochran, who never left his chosen field until he died there, after forty years of faithful labor of the severest sort, leaving a memory dear to all. How easy it is to write that "forty years," but who except him who endured it, and the LORD who sent him and took him away in His own good time, can sum up the labors, privations, dangers and the terrible loneliness of those years in the far-off wilderness, and measure the patient endurance that carried him even to the end?

From Red River as a centre, stations were gradually planted east, west and north as the way opened, the men to occupy them being always found ready. In this way nearly the whole of this great territory stretching northward to the Arctic Sea, eastward to the borders of Labrador, and westward to the Rocky Mountains, was visited and occupied. But those "Rockies" were not high enough to form a barrier against these pioneers of the Cross. Over them they went to preach the Gospel in the "regions beyond," as we shall see further on.

Going northward from the head of Lake Winnipeg, the English River is reached, which, rising near the Rocky Mountains, falls at length into Hudson's Bay. Stanley, a Mission on this river, was commenced in 1845, and in a short time the Crees, natives of that region, all renounced heathenism and were received into the Church. Leaving Stanley and going to the head of English River we reach Portage La Loche, which is the water-shed of this portion of North America. From this point on, the rivers all flow northward to the Arctic Ocean. The traveller having crossed the Portage, finds himself in the basin of the great Mackenzie River, on which, in lat. $6^{\circ} 51' 25''$ north and in $121^{\circ} 51' 15''$ west long., stands Fort Simpson. It is distant from the Red River about 2,500 miles. The Indians who live in this district are the Tinnè or Chipewyans, a harmless and inoffensive race, and well disposed towards Christianity. There are several tribes of them, as the Hare, Dog-ribs, Yellow-knives, etc.

A Mission was begun among these tribes in 1858, and in 1859 the Rev. W. W. Kirkby made Fort Simpson the headquarters of the Mission and his permanent home, so far as it is home where the heart is, for the Missionary him-

self must have been seldom there. Visiting the Indians of his more immediate charge in their hunting-grounds, and making long journeys to preach the Gospel to the tribes at the different trading posts, must have taken up most of his time and been a severe tax upon his strength. But he was found equal to the task and rejoiced in the work.

There came also, once a year, to Fort Simpson a party of Indians as boatmen from Fort Yukon, a trading post fully 1,000 miles northwest of Fort Simpson. These strangers soon attracted the attention of the Missionary, who took them into his own home during their annual stay of ten or fifteen days. Soon a friendly relationship was established with them, and he obtained the fullest information from them regarding their countrymen. Then a desire to see them took possession of his soul, and in the spring of 1862 he resolved to visit Fort Yukon. A suitable canoe was obtained, which he named "The Herald," two Christian Indians engaged, and as soon as the ice broke up on the Mackenzie "The Herald" was launched, and the Missionary was on his errand of love to these distant tribes.

Following the ice down the Mackenzie to the point not far from its estuary where it receives the waters of Peel River, he then ascended the latter river to Fort McPherson, a great rendezvous of the Indians, and the last house on the Continent. He thus describes his visit to that far-off spot:

"Never to weary pilgrims was home sweeter than was the sight of the Fort to us. We arrived at 5 o'clock in the morning; the sun was shining brightly, and had been doing so all night, the only observable difference between that and the day being that during the night the heat and glare were not so great. At 10 o'clock the Indians all came to Service, and were attentive and quiet. In the evening I preached to them again, and thus ended my first Sunday within the Arctic circle. Very sincerely do I thank God for the privilege given to me in being the first 'messenger of the Churches' to visit this 'utmost part of the earth' and to plant the standard of the Cross here. God grant that it may be so planted that it shall never be taken down again until He shall come whose right it is to reign."

The two following days were employed in instructing the Indians, who continued with him from morning to night. On the 18th, leaving his canoe and the two Indians who had brought him from Fort Simpson, he set out, accompanied by two guides, to *walk* over the Rocky Mountains; up and down they went over several ridges rising from 700 to 2,800 feet, and at last, by a sudden descent of 1,000 feet into the valley, he reached La Pierre's House, another of the Fur Company's forts. Here Mr. Kirkby spent another Sunday. He addressed the Indians in the morning and afternoon, and had an English Service in the evening with the family of the trader in charge of the place, and his two Orkney men. With tears in his eyes this officer said, "I never thought to see the day when a Minister of the Gospel would be at La Pierre's House." Here our traveller remained until June 30th, instructing the Indians and making translations for their future use. He then embarked in the Company's boat on the Rat River, which makes its way through a rough country until it reaches the Porcupine River, a tributary of the Yukon. Mr. Kirkby thus describes his arrival at the Fort:

"July 6th, 1862—Early this morning we came to the portage, which is about two miles from the confluence of the Porcupine with the Yukon. It is a straight walk across to the Fort. Mr. Jones, the gentleman in charge of the boat, went that way, and I proposed to accompany him, but the Indians begged me to remain in the boat as they wished to take me themselves to the Fort. They also enjoined secrecy on Mr. Jones, that no one should know of my coming. In a short time we met the waters of the Yukon, a magnificent river studded with islands. We had to ascend the current to the Fort, which, though only two miles distant, took us as many hours to reach, the boats being heavily loaded. There were about 500 Indians present, all of whom were filled with astonishment and delight to see me in the boat. After shaking hands with them all, I went into the house for a season, thinking it best to allow the Indians who had been up with the boat an opportunity of first telling to their countrymen what they had heard and seen. It had been told me by the traders that it would not be safe to preach the whole law to the Indians here on account of their habits of infanticide, polygamy and shamanism. Moreover, they were said to be treacherous and blood-thirsty. It therefore became me to act with prudence, and I knew that the men of the boats would report favorably.

"After a few hours the Indians were assembled, and I went out to address them, telling them fully who I was and the object of my visit, and asked them whether they would place themselves under Christian instruction. All replied in the affirmative, and at once seated themselves on the ground to hear what I had to say. With the aid of the boatmen a hymn was sung, and all for the first time knelt in prayer. It is not claimed that all knew the full import of the act, but it was a goodly sight to see that whole band of Indians bending their knees before GOD and trying to lisp the name of JESUS.

"At the close of the Service the principal chief, a bold, energetic man, made a vigorous speech, and others followed. The purport of each was the same. They were glad I had come to visit them; they would be guided by my words, and would request their followers to do the same. Thus the glorious light of the Gospel of CHRIST, which first dawned on the land a hundred years ago, when the Moravians established their first Mission on the shores of Labrador, had penetrated to the furthest limits of the British dominions on this Continent."

Fort Yukon is, however, no longer within the English boundary line. In 1869 the United States Government laid claim to the Fort in virtue of the treaty by which Russia ceded all the forts in the territory to America. Fort Yukon in lat. $66^{\circ} 33'$ north and long. $143^{\circ} 44' 10''$ is seventy-five miles west of the boundary line, and is therefore now included in the province of Alaska.

The distance of Fort Yukon from Manitoba is about 3,500 miles. It is, however, easier of access from the western side of the Rocky Mountains, and it would be comparatively easy to evangelize the tribes from that point, provided an adequate staff of Missionaries, qualified for the work, could be sent forth.

Mr. Kirkby passed two summers at Fort Yukon, and during that time had the great joy of seeing much good accomplished. The Gospel had been faith-

fully preached to the people, and had its legitimate effects upon them. Shamanism was publicly renounced by the great high-priest of the art. Polygamy ceased among all who were baptized into the Church, and three of the most intelligent young men were appointed as Christian leaders among their countrymen. Of course there was much yet to be accomplished. Habits of years are not usually overcome in a day, and so at the close of his second summer among them Mr. Kirkby could not resist the earnest pleadings of his young converts to visit them again the following year. He longed to teach them yet many necessary things, and things that *accompany* salvation; but God had provided for them in a way of which, at that time, neither they nor their teacher knew anything.

A month after this, reaching his home, wet with rain and late at night, Mr. Kirkby heard with deep joy that a brother Missionary had been sent by the Bishop to aid him in the work. It had been arranged for Mr. McDonald to occupy Fort Liard, the next trading post, and about 200 miles from Fort Simpson, "that," to use the Bishop's words to Mr. Kirkby, "you may be near each other and strengthen each other's hands!" But much as he would have enjoyed this, he was too mindful of his converts at the Yukon to keep Mr. McDonald so near to him, and so proposed his going at once to Alaska to take charge of the work there. Into this proposal Mr. McDonald entered with all the zeal of a true Missionary, and instead of going to the easier post at Fort Liard, for which he had been sent, set off on his longer journey to the Yukon. He encountered a severe snow-storm in crossing the mountains, and met with much hardship from cold and hunger on the route, but reached his destination toward the end of October, 1863. The Indians gave him a hearty welcome, and he at once commenced the study of their language, feeling that to be his first duty. But this was no easy task, as the language is complicated in its construction and difficult in its pronunciation. But Mr. McDonald was equal to the task. He already knew the Cree and Salteaux tongues, and had had some experience among these tribes. The language acquired, his work was comparatively easy, and in addition to his duties at the Fort he went amongst the Indians in the surrounding country, preaching and teaching as he found opportunity. In this way the tribes down the river as far as Fort St. Michael on Norton Sound were visited, and the Gospel preached to them. A leading chief who had shown much kindness to Mr. Kirkby was most active in helping Mr. McDonald in his work. This chief died towards the close of 1866, "exhorting his people to become Christians indeed, that they might follow him to that blessed place whither he, through the SAVIOUR'S grace, felt sure he was going."

Mr. McDonald's health is now broken, and he is obliged to leave his work for a season, and it is feared forever. For nearly twenty years he has been faithful in his labors there, traversing the country from one end to the other, and carrying the Gospel to many tribes hitherto strangers to its joyful sound. It is surely a hopeful sign that nearly all listened to his teaching with attention, and to many the Holy Spirit so blessed the word spoken to their souls, as to lead them to forsake their heathen customs, and to seek admission into

the Christian Church. In one tribe there is scarcely an unbaptized person left.

In his active, self-denying labors Mr. McDonald had been cheered and sustained by the Rev. W. C. Bompas, who in 1865 joined the Rev. W. W. Kirkby in the Mackenzie River Mission. After a few years of active labor there, he went to assist Mr. McDonald in carrying on his itinerating work in the Yukon district. For this he possessed unusual qualifications. He had deep piety, unbounded self-denial, and a great aptitude in acquiring languages. The work thus grew and prospered, and in 1874 Mr. Bompas returned to England, where on May 3d he was consecrated to the Bishopric of Athabasca, and returned that same year to his new field of labor. This took him from the Yukon, except to make visitations, hold Confirmations, etc.

Thus was Mr. McDonald again left alone with his unequal task until 1882, when his health gave way, and in September of that year he writes to his friend of former days, Archdeacon Kirkby, thus :

"I have done very little active work during the past year. I endeavored to keep up the Sunday Services, but lately have had to give up one of them on account of the exhaustion and suffering that followed. But I am thankful for being enabled to do something at the translations, and have now reached Rev. ii., and hope to complete the New Testament by March. A careful revision of the whole will then have to be made. Should my health improve I may pass next winter at Naklukayit. This would give me an opportunity of translating the Gospels into the dialect spoken by the Indians there."

Mr. McDonald has now left the district, and hopes to visit England to superintend the printing of the New Testament, Prayer Book and Hymnal in the Tukudh language. Portions of these have been in use for years, and it is hoped that Mr. McDonald will be spared to complete the translations. The Rev. Mr. Sim was added to the corps of workers in the fall of 1882 and settled at the Rampart House. Besides these Clergymen there are native Christian leaders who assisted in teaching. One of these in the spring of 1882 went on a Mission to the Nun-Kwitchin and Tsyck-Kwitchin, 250 miles up the Yukon above the Fort, where he found all the people anxious to learn, and left books with them. Over eighty offered themselves for Baptism, and it is hoped they will be received into the Church by Mr. Sim on his next visit.

There are over 1,600 members of the Church on the Yukon, besides those at Fort McPherson and La Pierre House. This is the result of Mr. McDonald's work at these stations. Mr. Sim is now in charge of this Mission with his band of native leaders, and visited by the Bishop of Athabasca about every other year.

Here, then, in as small a compass as possible is the field, its past history and its present condition ; a few Greek Priests, whose congregations are decreasing by removals and will eventually die out ; eight or ten Presbyterians, men and women, who confine their labors to Sitka and Fort Wrangel, and have enough to do there ; and one Clergyman of the Church of England on a river 2,500 miles long, whose banks from end to end are his parish ; 11,000 members of the Greek Church, 700 or 800 Presbyterians and between 2,000 and

3,000 Church of England folk familiar with her Services and loving her ritual ; and at the very least calculation 5,500 natives that might be reached and cared for, and *should* be cared for, by our Church. No Church has the claim upon the Indians there that the Church of England has, but she ought not to be asked to do work that belongs to us. If a Bishop and four Clergymen, with at least \$12,000 per annum, could be secured for Alaska, and these men could get into the field and take possession before *whiskey* settles there and the people are demoralized by it, there might be a work done among these Indians equal to that in the Fiji Islands, and in as short a time. Here is a chance to show the people of America that the Church does know how to deal with the Indian question. There will be a clear field and no favor for several years to come. A fund of \$15,000, appropriated by Congress in 1878 for educational purposes, but never called for, might be claimed by any party proving to Congress by their works that they meant to educate the people. A government of some sort, military perhaps, will soon be established. Prospectors after everything valuable will overrun the country as soon as it is safe and profitable to do so. The denominations are gradually waking up to the fact that here is a Missionary prize package for the first one that shall open it. The Church of England is ready and anxious to make over her work entire to us. Let the House of Bishops, the General Convention and the whole Church look into this matter, and for once determine to be first in the field with proper equipment. There will be no trouble about the men or the money, and even though the new Bishop should have "no Cathedral, no staff of Clergy and no endowment," he could have a good support, a steam yacht and a dozen dog teams, and with these, if he were the right man in *body* as well as in spirit, he could convert that world.

Acknowledgments are due to Rev. Dr. Chas. R. Hale, and also to works of Dall and the Rev. Sheldon Jackson, D.D., in furnishing material and suggestions for these articles.

SPRINGFIELD.

THE following is taken from the Convention address of the Bishop of Springfield:

Our means are small, and we shall be obliged to appeal abroad for help to properly sustain our work until it is fairly under way. We hope gradually to become able to take care of ourselves, and more, to extend aid to others ; but surely when the Church commits to our charge a region as large as all New England, except Maine, with a population of nearly two millions, with no large cities, no large parishes, no endowments, no Church constituency of wealth, no capital massed anywhere, as in New York, or Philadelphia, or Chicago, it is but reasonable the Church should help us for a time. We cannot give back now what we receive ; we repay our benefactors by the increase with which God blesses us

within our own borders. We plant the seed and laboriously care for the crop, and gather in the harvest ; and then sow more largely the next year, and so advance, as we trust, steadily and surely. We have not yet reached that point where we find ourselves with a surplus on our hands, and can afford to export. We cannot urge our people to contribute to Domestic and Foreign Missions, when we know that they have not enough to provide even scantily for themselves. We have suggested the propriety of all our Missions and parishes making an annual contribution to the treasury of the General Board, and have embodied our advice in a Pastoral on the subject, but we could not bring ourselves, in view of the burdens which they have to bear, to impose the suggestion as an imperative

duty. Our friends have helped us liberally, and in response, our Clergy with ourselves bring our thank-offering—it is a *three-fold* increase in almost every element of church strength within the last *four years*. This is all we can do. If the demands be that we should contribute thousands or even hundreds of dollars to the treasury of the Domestic and Foreign Mission Board, then we must relinquish our appropriation, since it is simply impossible, and we must become itinerant beggars on our own behalf in such places as will give us a welcome and accord us a hearing, until such time as we can take care of ourselves. To let the work so well begun stop, we cannot; to allow the millions of souls, for whom we are responsible by the appointment of the Church, to remain as hitherto, without the teaching and the means of grace which we were sent to impart, would be a breach of trust on our part to her who sent us forth, and of disloyalty to our LORD and Master. To this we can never consent. Hence we shall entreat our brethren of the Board of Missions to continue to give us, for some time to come, the same contribution which they now bestow, and to increase their appropriation for our work among our colored people. In this connection there rises before us the stately form and the genial, expressive countenance of our friend of many years, the late Rev. Dr. Twing, Secretary of the Board of Missions.

If ever there was a man fitted for a place and work, and found his niche, Dr. Twing was the man, and the Secretary's desk and the Mission field were his place and work. In the good providence of God they came together, and to say that success was the result, in the ordinary sense of the word, would be far short of the truth. In his own special line the Rev. Dr. Twing was simply wonderful. The magnet draws iron and steel—Dr. Twing drew silver and gold, yea, precious stones. His presence seemed to be enough. When he appeared men, women and children gave, and as often as he came they gave, and yet they loved him. The tax-gatherer casts a shadow as he walks, and people shrink from him, and dread to see him. Dr. Twing was sure to get more than the tax collector, and yet his arrival was hailed with joy, and crowds followed him, and felt grateful to him, because he made it a real pleasure for them to give. Few men have enjoyed a larger or more varied acquaintance than Dr. Twing, and yet we have never met nor heard of the person who not only did not feel unkindly toward him, but who did not entertain for him cordial, warm affection. We deplore his loss as a personal affliction, and unite with the whole Church in our land in expressing our sorrow for his departure from among us, and our reverence and love for his memory.

FOND DU LAC.

WE reprint, at the solicitation of Bishop Brown, the following appeal and statement in regard to the work among the Oneida Indians, which originally appeared in the diocesan paper, *The Diocese of Fond du Lac*. We also prefix an extract from the Bishop's letter accompanying the printed papers, together with a portion of his Convention address on this same very interesting subject, together with its admirable preliminary remarks on the general subject of Missions. It should be said that there is, as the Bishop states, at present a sum amounting to upwards of \$2,000—the accumulation of special offerings for this new church—subject to the Bishop's order whenever he is satisfied that it is safe for the Oneidas to build. The Bishop says:

Now there is pressing necessity for the new building. The sentiment of the tribe is

adverse to removal. If they could be induced to give up the use of their dialect they would soon be prepared to assume the duties and responsibilities of citizenship. About forty years ago they set aside forty acres of land around their church and school-house as a church glebe. This they have conveyed, so far as they can, by a tribal quit-claim, to the Trustees of the Diocese of Fond du Lac. No legal force, I suppose, attaches to this deed, which is recorded properly in Brown county. But on the removal of an Indian tribe the Government has always paid for all improvements. I know no reason why, if as is not at all probable the removal of so highly a civilized tribe should be coerced, the Government would depart from its settled policy. In case of removal the quit-claim referred to would be of value as testifying the character of the

property and the mind of the tribe. So far as known, these Oneidas are the most creditable results of Churchly training of Indians in the land. I ask the Domestic Committee to give them a warm place in their hearts, and both to shield them from unkind influences and to advance the noble purpose which they so simply and honestly set forth in the papers submitted."

NEW CHURCH NEEDED FOR THE ONEIDA INDIANS.

The Oneida Indians connected with Hobart Church, Oneida, Wis., make the following appeal.

I hope their appeal will be heard by all the friends of Indian Missions.

I am fully persuaded that they need and deserve the help they ask for.

The new building will be an important aid in the work of their advancement.

They are trying to help themselves, and therefore they ought to be helped. For the last eleven years they have been doing all they could toward the new church. Besides hauling building stone, they have raised on an average about two hundred dollars a year in cash toward the new building. This proves their devotion to the work and shows how long time they would have to work before they could raise the sum needed without help.

E. A. GOODNOUGH,
Missionary to Oneidas.

We, the wardens and vestrymen of Hobart Church Indian Mission, Oneida, Wis., in behalf of the Oneidas connected with this Mission, and with the approval of the Bishop of Fond du Lac, our Father in the Church, make this appeal to all who desire to see Indian people advance in civilization and Christian religion.

We are in great need of a new church. The old church which we now use for divine worship is rapidly going to decay; it is too small, and cannot well be repaired or enlarged.

We have concluded to build a stone church, seeing that we have near by the site chosen for the new church plenty of material. The new church will be roomy and somewhat costly. We have been getting ready to build this new church for the last eleven years. We have quarried and hauled to the chosen site a large quantity of stone. We have raised and collected \$2,600 in cash.

We estimate now that the building will cost \$6,500 in cash items.

We shall be truly thankful for any aid our Christian friends can give us in making up this sum. We intend to keep on ourselves, doing all we can toward the new building, as we have in the past. We are poor, and can do but little in the way of raising money, but we are determined to do all that we possibly can do, and if our dear Christian friends will help us in our great work, we shall always be truly grateful.

We have never heretofore asked our friends to help us in the work of building a new church, but now we ask for their help in this work, while we pray to our Heavenly FATHER through our SAVIOUR, that He will give to us the strength and the means to carry out the great work to His honor and glory, and the benefit of all our people.

We wish to commence the work of laying up the walls of the new church this season. We would be glad to have a large new bell, that could be heard through all our reservation, a new organ, furnace heater, and stained glass windows. We mention these things because there may be some of our brethren that would be glad to offer them in honor of our LORD GOD.

CORNELIUS HILL, Sachem of the Tribe,
and Senior Warden of Hobart Church.

DANIEL A. NIMHAM, Junior Warden.

JOHN ARCHEQUETTE, Lt. U. S. Police.

PETER BREAD, J. P.

^{His}
PETER [X] HILL.
^{Mark.}

JOHN THOMAS.

^{His}
CORNELIUS [X] ADAMS.
^{Mark.}

THOMAS JOHN.

FOND DU LAC, June 11th, 1883.

I cordially commend the foregoing statement and appeal of the Oneida Indians and their Missionary, whose thirty years of service prove his devotion to their welfare, to the kindly consideration of Churchmen in the diocese and elsewhere.

Some of the tribe, members of the Church, were encouraged by Bishop Hobart about fifty years ago to seek a home for themselves in Wisconsin. They succeeded by purchase and treaty in acquiring a common interest in the Menominee territory. When the Indian rights to the soil of Wisconsin were bought by the United States Govern-

ment, one of the stipulations made by the Oneidas was, that the United States should build them on their reservation a church, costing four thousand dollars. This they named Hobart Church, in honor of their venerated friend. It is a structure of wood, too small for the uses of the tribe, out of repair and unsafe. The Oneidas have slowly increased in number. There are now about fourteen hundred in all, of whom about nine hundred are baptized children of the Church. These steadily improve in Christian character and in the arts of civilization, forming a community much respected for honesty, industry and general morality. They are lovers of divine worship, and are reverent, patient and docile. Old and young, men and women, throng the church in such numbers that they require a building both commodious and strong. A suitable plan has been made for the church by the Rev. Charles Babcock, professor of architecture, Cornell University. The case of these Oneidas appeals strongly to the hearts of Churchmen. I do not doubt that their simple faith in their Heavenly FATHER's power, and their confidence in the love and liberality of their brethren will be vindicated and rewarded.

J. H. HOBART BROWN,
Bishop of Fond du Lac.

The committee to whom was referred so much of the Bishop's address as related to the Oneida Mission and the contemplated church building reported as follows :

In regard to that portion of the Bishop's address in reference to the building of a new church in the Oneida Mission, we report that the Council regards the title to the church property as safe in the Trustees of the diocese; and in event of the removal of the Oneidas, the United States Government is pledged to pay for all lands and improvements belonging to the Oneidas; so that every investment made for these faithful members of our Communion will be secure. We commend to the Church in the diocese, and in the United States, the efforts of these Indians, and of their devoted Missionary, the Rev. E. A. Goodnough, and pray that God may stir us all up to deal truly and faithfully with these wards of the nation.

We recommend that the delegates to the General Convention be requested to urge the claims of this Christian community upon the American Church in convention, and

that the Trustees of the diocese be authorized to receive the gifts of Churchmen for the erection of the new church among the Oneidas.

WM. E. WRIGHT,
JAS. JENKINS,
C. A. GALLOWAY.

FROM BISHOP BROWN'S CONVENTION
ADDRESS.

I notice that one of the results of our ordinary methods of planting the Church in new fields is the development of self-dependence and self-government on the part of Missionary or parochial organizations at the expense of Catholic charity and unity. It is important to restrain the spirit of pauperism that leads congregations to desire and accept from the Church at large moneyed assistance which they do not need. Yet it does not seem wise to permit a young parish to struggle so anxiously for existence as to think itself obliged to deny the claims of the diocesan or national Church on its sympathy and support, or even to treat these claims in a narrow or half-hearted way. It is a trite remark that the life of the body is the life of each member. No member can be stronger than the whole body. Yet the life of the whole body is only the aggregated life of all the members. If the parishes are all dead the diocese is dead. Or, if the diocese is dead, all the parishes are dead. Hence the wisdom of opening and guarding every channel of diocesan sympathy, communion, sympathy and life. Regarded in this light the burdens borne in common by the parishes are the arteries of spiritual vitality, and are essential to the health and growth of the diocese. It is wise to allow a Mission Station to contribute according to its ability to the diocesan support, even if an equal amount of money be returned to the Mission from the Missionary Fund. The assessment for the Diocesan Fund is the mode in which the faith and love of the diocese sustain the Bishop, the Council, our diocesan discipline, the General Convention, and the laws of the Church. It is necessary for the common life of the Church. But it is difficult to arouse enthusiasm for the payment of something that looks like a tax. It ought not, however, to be difficult to arouse and maintain in every parish and in each member of the diocese an enthusiasm in Missionary giving and labor. Not to desire to extend a know-

ledge of the Gospel, and to impart the means of grace to all men, is a failure to sympathize with the Divine Redeemer. Negligence to make the Missionary contributions required by our Canons does not involve a mere loss of money to the diocese. It entails spiritual feebleness that may end in spiritual death. It shows that the Clergy and people have not thought about, nor prayed for, the great work of their King. I am aware that sometimes a lack of interest in Missionary matters is attempted to be accounted for by the great pressure of local necessities, or dissatisfaction with the administration of Missionary business, or by want of confidence in the Missionaries themselves, or by the meagreness of tangible results. No farmer expects to reap before he has sown seed. But spiritual harvests are often expected in advance of spiritual sowing. The Missionary that fails to organize a Mission or a parish in a new field is charged with incompetency for his work, or the responsibility for apparent failure is lodged with the Bishop. Why does he persist, it is asked, in employing unskilful men? Why does he not use machinery with the latest improvements, patented as universal seeders, or as ecclesiastical reapers and binders? The answer is not far to seek. Harvests must be sown before they are gathered. The sharpest sickle cannot cut more grain than is ripened. So the best Missionary must bide his time and be patient. He cannot coerce spiritual growth. The result of a Missionary's labor may not show itself until long after the Missionary has entered into rest. By these remarks, while I do wish to suggest to you just opinions of Missionary work, I do not mean that the toils of our Missionaries have been unattended by appreciable consequences. I have but little faith in statistics of Baptisms, Confirmations, communicants and offerings as exhibiting truthfully the worth of spiritual labor. Yet, in reviewing the condition of the Mission field in this diocese, I was somewhat surprised to observe that the church buildings erected and paid for in it exceeded in value the amount expended in the stipends of the Missionaries. In the seven years and a half of our diocesan existence, we can assume that we gave our Missionaries nine

thousand dollars of diocesan money. In the same period not less than twenty-five thousand dollars have been expended on Mission chapels and churches. God favoring us, we shall soon add six churches to the four consecrated this year in the Missionary field. If any one asks what becomes of our Missionary funds, it is safe to reply, that they are all permanently invested in church buildings, and every dollar more than doubled. This is a most encouraging showing, which we hardly dare hope to repeat. But what might we not do if every member in the diocese were thoroughly stirred up to his whole duty in this matter? Our time for work is just at hand. We ought to boldly send our Missionaries to many new points, sure that in His own time our Heavenly FATHER would grant us many souls. To-day we could employ and sustain, I think, ten new Missionaries. . . . It has occurred to me that we have been doing wrong in seeking to accomplish by human arrangements a task that is wholly in the hands of God. Our blessed LORD said to His apostles: Pray ye the LORD of the Harvest that He would send forth laborers in His harvest. We have not done this. Let us make an earnest appeal unto Him.

. . . Before dismissing this subject I must state to you that the Oneida Indians have made known to me their sense of the necessity of building a new church for the use of their tribe, and their willingness to do all they can by their labor and gifts to forward its erection. I can testify that the need is a pressing one. The present building is dilapidated and probably unsafe. It is not to be expected that the Oneidas can provide from their own means such a building as is required for their use. They have the good habit of Church going in mass. Fathers, mothers, children are glad to assemble in the house of their God. About nine hundred of the tribe are baptized members of the Church. The new church ought to have a seating capacity for at least six hundred. If the Council will give some expression of their sympathy with the pious purpose of the Oneidas, and appoint a committee to aid them by advice and otherwise, the Missionary and his earnest flock will appreciate the brotherly kindness.

NIOBRARA.

HOPE SCHOOL.

THE following extract is taken from the *Springfield* (Dakota) *Times*. It is a pleasant testimony to the success of one of our Mission Indian Schools:—

The closing exercises of Hope (Indian)

School in this city on Thursday last was a marked success, and must have afforded Bishop Hare, Mrs. Knapp, the house mother and manager, and Miss Knight, teacher, the greatest satisfaction.

The same number of white children could not possibly have done better than these

waifs of the prairie, accustomed from infancy to the sounds of the tom-tom, the war dance, and the wild surroundings of the Indian agencies. The Bishop told us at the opening what a count would have disclosed, that the school consisted of twenty-five scholars, and that each was provided for by some wealthy person or society in the East maintaining a scholarship. With the exception of three children who have been at the school but a month, each scholar gave his or her age, the tribe they belonged to, the agency come from, the length of time at Hope School, and recited a text. It was surprising, particularly to the old settler of this country, to see an Indian girl or boy who

has only been in school from one to two years get up and recite a poem in English, tell us who discovered America, what its capital is, and step up to the map and point out the homes of the different nations of the earth and name them, tell us how many Eastern, Middle, Southern or Western States there are in America and name them, speak dialogues together, and do many other things they did. The programme was exceedingly interesting throughout, and the two hours spent at the school seemed hardly one. We congratulate all concerned with this work upon the grand success attained, and only regret that the length of the exercises forbids our publishing them in full.

COMMUNICATIONS.

[The editor will be glad to publish, under this head Brief Communications, in regard to the general subject of Domestic Missions, inquiries concerning it or notes giving information. Such communications should be written on one side of the page and be signed by the writer's name.]

THE MISSIONARY WORK OF A WESTERN DIOCESE.

WITHIN a few weeks I heard our beloved Bishop make the remark that he had pledged this year to Missionary stations, six hundred dollars more than was covered by the Mission Fund of the diocese, and he was embarrassed for the want of that extra sum.

This set me to try and account for the small contributions made by the parishes to the Missionary needs of the diocese. I have come to the conclusion that the Clergy are greatly at fault in that they have not sufficiently encouraged among the people that largeness of heart which looks beyond the narrow confines of home, and contemplates the wants of the broad field, the world. It has been said over and again that if you wish to have generous gifts for Diocesan Missions you must cultivate liberality in regard to objects outside of your diocese; that indifference toward the cause of CHRIST and His Church beyond the boundaries of your own diocese invariably intensifies the selfishness which deadens activity in diocesan work.

Now, many of the Clergy of the Diocese of . . . (and the same is true of the majority of Western dioceses) have practically given their congregations to understand that they will not be urged to contribute to any outside work if they will only support their own Diocesan Missions, and the result, as might naturally be expected, is beggarly.

A few years ago the Episcopal Church proclaimed itself to be a Missionary Church, whose field is the world. For the sake of convenience, the Church in General Convention assembled appointed a Board of Managers, divided into two Committees—Domestic and Foreign—for the purpose of carrying on every department of the great enterprise. Every member of the Church was invoked to lend aid to provide the pecuniary funds. From that day to this, the Missionary cause has been going on with increasing force and efficiency, but I regret to know that the Western and Southern dioceses have not contributed their fair proportion, although they have received the largest share of the benefit.

The Board publishes monthly *THE SPIRIT OF MISSIONS*, which makes us acquainted with all the Missionary operations at home and abroad, and gives a detailed account of all moneys collected from all the dioceses. It takes no note of any benefactions or gifts for work within the diocese, but only those of a general character beyond the limits of the diocese whose contributions are recorded.

These general contributions are put down to the Domestic or Foreign Fund, as the case may be, whether designated by a parish or by an individual, and out of these funds the Board makes appropriations for the support of Missionaries in the United States and Missionaries in the Foreign field. What are set down as special contributions are devoted to particular objects, such as to the Missions among the Colored People, to the Missions among the Indians, to Scholarships in Foreign schools, etc. It is instructive as well as suggestive, to compare the statistics of the different dioceses in this general work, as furnished in *THE SPIRIT OF MISSIONS*. I will take the numbers for February, March, April and May. I will

take, not States, but dioceses. I will take the Dioceses of New York, of Pennsylvania and of Long Island, as representatives of the Middle States; of Massachusetts, of Connecticut and of Vermont, as representatives of New England; of Illinois, Ohio and Michigan, as representatives of the West.

Domestic and Foreign contributions, outside of diocesan work for last four months, as reported in *THE SPIRIT OF MISSIONS*:

Diocese of New York, . . .	\$58,096.54
Diocese of Pennsylvania, . . .	26,738.56
Diocese of Long Island, . . .	7,915.68
Diocese of Massachusetts, . . .	11,224.19
Diocese of Connecticut, . . .	4,451.68
Diocese of Vermont,	529.56
Diocese of Illinois,	304.84
Diocese of Ohio,	3,790.46
Diocese of Michigan,	2,070.58

In addition to the above, there is recorded in the February number a legacy left by Mrs. Fiske, of Ithaca, in the Diocese of Western New York, of \$30,271.35—one-third to Bishop Whipple, one-third to Bishop Clarkson, one-third to Bishop Tuttle, for their respective dioceses. Moreover, there are 356 Scholarships in the Foreign field at an annual expense of about \$15,000, only nineteen of which are supported by the Western dioceses.

Now, when we consider that the rich Diocese of Illinois in four months helps the General Missions of the Episcopal Church to the extent of about a half of the contribution of the poor little Diocese of Vermont, what wonder that the same want of liberality is seen in Diocesan Missions!

How plain, then, is it the duty of our Clergy to educate their people up to a broader philanthropy, to teach them to take an interest in the general work of the Church. It is a great mistake to suppose that when a Diocese gives little or nothing abroad it will be more liberal to claims at home, or more generous when

"Cabin'd, cribb'd, confin'd, bound in
To saucy doubts and fears."

The very reverse is true. If a diocese wishes to "enlarge the place of its tent and stretch forth the curtains of its habitations," it must not sit down complacently within its own lines, but look abroad over the whole Church and co-operate with other dioceses in Missionary labors. When its ardor is awakened enough at the prospect that it can say, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel," then it will "Break forth on the right hand and on the left."

I am persuaded that if every Church family would subscribe to *THE SPIRIT OF MISSIONS* and read every month what is accomplished by the Episcopal Church in her universal relations, we should be more enthusiastic in General Missions, and that in turn would stimulate us to greater exertions in behalf of the diocese to which we belong.

Gratitude for benefits received should incite us to impart them to others who need.

"Consider this—
That in the course of justice, none of us
Should see salvation; we do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy."

CHARLES FAY.

TENNESSEE.

FROM LETTER OF THE REV. C. F. COLLINS.

. . . I TOOK charge of this Mission about fifteen months ago. There had been no Services, except when visited by the Bishop, for four years previous. It had become much weakened by deaths and removals. During this year a very neat and convenient rectory has been built, and on the same lot, which is one of the most eligible in the town, we are building a church. The foundation has been laid, and I am watching with deepest interest as one brick is laid upon another. My whole heart is in this work, and I shall not cease prayers and labors till it is finished.

We are weak in number (twenty communicants) and ability, but we will succeed. No one ever undertook such a work for God without

His help being given in full measure. We are encouraged by offerings received, promises of help, and the interest manifested by many. Since my last report I have been able to visit Milan but once. We have a good church lot there, but at present are unable to build. I have lately visited Union City in the adjoining county. It is a growing place, and I shall try to build up the Church there. I found ten communicants, who had not had a Church Service for eight or nine years. We have secured a good lot in the centre of the town, and the prospects for the growth of the Church are encouraging. I am receiving letters from many places begging me to give them Services. I have to reply that I cannot, as I have not the money to pay travelling expenses.

UTAH.

LETTER FROM BISHOP TUTTLE.

I HAVE just reached home after a four months' tour of Idaho Territory. Trials of

Missionary work met me on that journey. Other trials in adjustment of school perplexities face me now. Sitting in my study for

a few moments of unusual leisure, I have been musing on the question whether I meet and conquer these trials as I ought, and in the best way. The musing does not bring altogether a triumphant feeling. But the reverie gets broken up after a wholesome fashion. A knock at the study door ushers in a young officer of the United States Navy. He was a boy in our St. Mark's School, and received all his preparatory education here. The grasp of his hand and the light in his eye told that I was not the only happy one at the meeting.

Soon after another young man came in. He is a grandson of him for whom we have all been mourning, the late Rev. Dr. Twing, and came to consult me of ways in which he could help me, and at the same time prepare himself for the Holy Ministry. Close upon his heels another youth was ushered in, and he a St. Mark's School boy. I have taught him trigonometry myself, and he comes to perfect plans with me for entering upon an honorable course as civil engineer. And yet one more young man forthwith comes to ask letters from me to help him to go to New York City to the Columbia Law School. St. Mark's School trained him also, and I gladly and proudly give the letters. While I sit, I am waiting for yet the fifth boy to ring the door bell; and he comes to ask about getting into St. Stephen's College, New York, having been prepared by us. Then memory once started reminds me of one and another and yet another, even up into scores of young men, that, under God's blessing, our Utah schools have prepared for lives of usefulness and honor, and most of them young men rescued from the odious error that remains entrenched here, lording it over this region.

My reverie is gone, and with it the discouragement. Mistakes may have been made. Perplexities are thick. But under God's blessing the Services of the Church, and the schools of the Church, and the Ministers of the Church are precious centres of wholesome influence, and the atmosphere here is sweeter for them, and the lives of the young truer and stronger and nobler; and we are glad and thankful. Let alone other good things that might be mentioned, what right have we to lose heart when we have been allowed to start a score of vigorous and capable young men on hopeful courses of duty and honor?

I was pleased with my Idaho trip, because all four of the Clergy are faithfully at work,

and because in all the congregations there is complete internal harmony. I visited Northern Idaho, though the visit compelled me to travel for hundreds of miles through Oregon and Washington Territory. Bishops Morris and Paddock laid the hands of a friendly arrest upon me, and I was detained to attend the commencements of their excellent Girls' Schools—St. Helen's, at Portland, and St. Paul's, at Walla Walla. What a valuable preaching of the Gospel such schools effect through the future leaders of society and the future heads of homes.

The Bishop of Oregon is getting valuable men to help him in his Missionary work. I met several, and greatly admired them. He needs them and I am glad he has them. Sometimes the seeming attractions of California have lured away his Clergymen. Once he went with all his Cathedral Staff from Portland to institute a young man as Rector in a rural parish, at his request. The institution was accomplished. The Bishop went home in happy mood, but in a few weeks was astonished to get word that the young man had resigned and gone to California.

We sometimes laugh at foreigners for their mistakes over the geography of America. But are we sure that we ourselves could always give answers clear and accurate? Had I been asked about the situation of Portland, I would have answered, "Portland is on the Columbia River, near the Pacific Ocean." My idea of near would have been within six or ten miles. How surprised, then, was I to find that one must sail up the Columbia River eighty-five miles from the ocean, and then up the Willamette fifteen miles from its mouth, before reaching Portland. I am reminded that when I first came West in 1867, friends said, "Since your duty is taking you so far away, how pleasant it is that two of your kinsfolk, the Rev. Messrs. Foote and Miller, are to be with and near you." Mr. Foote was in Salt Lake, I in Virginia City, Montana, Mr. Miller in Bois  City, Idaho. I was five hundred miles from Mr. Foote, Mr. Miller was four hundred miles from him, and I was nine hundred miles from Mr. Miller. And all the distances had to be made by stage coach. The nearness was of a queer kind.

However, whether near or far, it is a great pleasure to see with one's own eyes the strong centres of Church work and influence that the distant West can show. Portland with Boys' and Girls' Schools and Hospital and

five churches. Tacoma with Boys' and Girls' Schools and Hospital and beautiful church. Walla Walla with its excellent Girls' School. Boise with its strong, harmonious, self-supporting parish. Mr. McConkey's patient fidelity at Lewiston refreshed my soul, repaying me well for the long journey needed to reach him. In the "annex" to his log church, serving as a rectory, I staid with him for two weeks.

Later, in the Wood River region, I was rejoiced to find the Rev. Mr. Osborn in restored health vigorously at work. Once we held Services together in a theatre, once in a dining-room, and once in an abandoned restaurant. He is trying to build a church at Hailey. It will be the first Protestant church building in the town. In faith that some other one will be, under God, the one to fulfil, I have been the one to promise him \$500 toward building.

About one hundred miles of my tour I have made on horseback, and eleven hundred by stage coach. In many towns I gave the only religious Services that they had had for a twelve month. The Church wins the hearts of many strange and scattered people by thus giving them a pastor in the Missionary Bishop. In these pastorless places I baptized twenty-six.

Rough journeyings are not best made in rich attire. Most of our mountain people

know me even with my travelling suit on. The new comers do not. One of the latter was usher to the passengers to direct them to their breakfast the other morning. A clerical brother in suitable coat happened to be with me. The guide pointed him promptly to the better table. But touching me by my gray and dusty coat he said, "Sit here." I obeyed, though my table companions were not of the upper sort. We both kept quiet over it. People who knew me were much amused. The clerical brother wanted, he said, to get the usher's ear and say that really he would have no objection to the other man sitting beside him.

But insults, or even disrespect, I never meet with even among the most worldly and the most wicked of this far away region. Personally there are valued and loved friends to help me everywhere. May God bless them all. Only would that more of them, under His guidance and blessing, would be as good to their own souls, and as thoughtful for their own better selves, as they are to me!

Our schools are all to open next week. Hard work is the order of the day now. God help us to do it with a will, and from the heart, and for Him. In thanks for the past, and hope for the future, and a courage that the merciful Lord keeps bright for us thus far, we say, "All right; we are ready to take hold and do for the best."

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, WM. BAYARD CUTTING, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from August 1st to September 1st, 1883.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

* Lenten and Easter Offerings.

FOR DOMESTIC MISSIONS.

ALABAMA.			
Greenville—St. Thomas'.....	2 00	Aurora—St. Paul's.....	2 65
ALBANY.		Baldwinsville—Grace, through Wo. Aux.....	4 36
Albany—St. Paul's.....	45 00	Cayuga—St. Luke's.....	1 56
Delhi—St. John's.....	23 00	Constableville—St. Paul's.....	1 36
Hoosac—St. Mark's.....	15 00	Guilford—Christ Church.....	3 16
Rensselaerville—Trinity Church.....	7 62	Hamilton—St. Thomas'.....	25
Unadilla—St. Matthew's.....	6 25	Ithaca—St. John's.....	23 00
		Jordan—"H. D.".....	50 00
		Oswego—Christ Church, through Wo. Aux.....	8 00
		Evangelists.....	4 00
	96 87	Owego—St. Paul's.....	6 70
CALIFORNIA.		Postville—Mission.....	1 90
Oakland—St. Paul's.....	61 62	Pulaski—"V. L. & M. P.".....	1 40
		Rome—St. Joseph's.....	40
		Zion.....	31 96
CENTRAL NEW YORK.		Sherburne—Christ Church.....	6 15
Afton—St. Ann's.....	1 00		

<i>Skaneateles</i> —St. James', through Wo. Aux.	8 94		
<i>Syracuse</i> —Grace	10 53		
<i>Utica</i> —Calvary	8 00		
Grace	145 83		
<i>Waterville</i> —Grace, through Wo. Aux.	19 65		
<i>Waverly</i> —Grace	12 60		
<i>Wellsburgh</i> —Christ Church	1 00		
<i>Miscellaneous</i> —"A. A. E."	50 00		
	403 80		
CENTRAL PENNSYLVANIA.			
<i>Carlisle</i> —St. John's	6 88		
<i>Phillipsburgh</i> —Mrs. Sarah J. Hale	50 00		
	56 88		
CONNECTICUT.			
<i>Danbury</i> —"G."	2 00		
<i>East Haddam</i> —St. Stephen's	22 00		
<i>Hartford</i> —Christ Church	100 00		
<i>Middletown</i> —Christ Church	10 00		
<i>Naugatuck</i> —"J. R."	10 00		
<i>New Haven</i> —Trinity Church	18 40		
<i>Saybrook</i> —Grace	3 33		
<i>Stratford</i> —Christ Church	42 03		
<i>Suffield</i> —Calvary	1 35		
<i>Westport</i> —Christ Church S. S., Mite Chests.	10 00		
Holy Trinity Church S. S., Mite Chests,			
through Wo. Aux.	6 00		
<i>Windsor Locks</i> —St. Paul's	5 27		
	230 38		
ILLINOIS.			
<i>Chicago</i> —Trinity Church, "A Member"	2 00		
Levi Blakeslee	8 00		
	10 00		
INDIANA.			
<i>Richmond</i> —St. Paul's S. S., through Wo. Aux.,			
from Domestic Mite Chests	12 16		
IOWA.			
"M."	1 00		
LONG ISLAND.			
<i>Brooklyn</i> —Church of the Holy Trinity	185 73		
<i>Far Rockaway</i> —St. John's	25 00		
<i>Little Neck</i> —Zion	40 00		
<i>Newtown</i> —St. James', three Mite Chests	6 30		
<i>Rockaway</i> —Trinity Church	51 16		
<i>Smithtown</i> —St. James'	8 25		
	316 44		
MARYLAND.			
<i>Anne Arundel Co.</i> , <i>West River</i> —Christ Church	50 00		
<i>Baltimore</i> —Memorial Church, "Members,"	30 00		
St. Thomas' Church and Chapel	2 00		
"In Memoriam L. C. A., 1876"	5 00		
<i>Howard Co.</i> —Church of the Good Shepherd	2 00		
	89 00		
MASSACHUSETTS.			
<i>Greenfield</i> —St. James'	6 23		
<i>Housatonic</i> —Five Mite Chests	2 25		
<i>Lenox</i> —Trinity Church	34 75		
<i>Lovell</i> —St. Anne's	13 14		
<i>Marblehead</i> —St. Michael's	56 25		
<i>Salem</i> —"A Communicant"	5 00		
	117 62		
MICHIGAN.			
<i>Ann Arbor</i> —St. Andrew's	42 74		
<i>Detroit</i> —Emmanuel Church, through Wo.			
Aux.	5 00		
St. John's, through Wo. Aux.	30 00		
<i>Houghton</i> —Trinity Church	10 00		
<i>Ishpenning</i> —Grace	15 00		
<i>Romeo</i> —Miss M. M. Bailey's S. S.	5 53		
	108 27		
MISSISSIPPI.			
<i>Bishop Green</i>	20 00		
MISSOURI.			
<i>St. Louis</i> —Calvary	2 50		
MONTANA.			
<i>Missoula</i> —Church of the Holy Trinity, through			
Wo. Aux.	10 00		
NEBRASKA.			
<i>Omaha</i> —Bishop Clarkson	25 00		
NEW HAMPSHIRE.			
<i>Dunbarton</i> —"P. S. T."	10 00		
<i>Hopkinton</i> —St. Andrew's	5 00		
<i>Intervale</i> —"Anon"	4 00		
<i>North Conway</i> —"E. E."	12 00		
<i>Portsmouth</i> —St. John's	63 17		
	94 17		
NEW JERSEY.			
<i>Haddonfield</i> —Grace	20 00		
NEW YORK.			
<i>Bedford</i> —St. Matthew's, of which through			
Wo. Aux., \$1.75	27 08		
<i>Mamaroneck</i> —St. Thomas', Woman's Mission-			
ary Association	16 00		
<i>New York</i> —Calvary	8 62		
Calvary Chapel, through Woman's Domes-			
tic Missionary Society	28 50		
St. Chrysostom's Chapel	56 91		
Trinity Parish, "A Member"	200 00		
Mite Chest 1,175	61		
Miss Annie B. Halstead	200 00		
Mrs. "J. M."	250 00		
Mite Chest	2 83		
<i>Poughkeepsie</i> —"C."	100 00		
	890 55		
NORTH CAROLINA.			
<i>Beaufort Co.</i> —Zion	54		
<i>Greensboro</i> —St. Barnabas'	6 00		
<i>Hillsboro</i> —St. Matthew's	2 00		
	8 54		
NIOBRARA.			
<i>Pine Ridge</i> —St. Barnabas' Station	2 00		
NORTHERN NEW JERSEY.			
<i>Hackensack</i> —Christ Church, Mite Chest 36,299	5 01		
<i>Jersey City</i> —St. John's, Mite Chest 35,776	1 06		
<i>Morristown</i> —Mrs. E. C. Lord	2 50		
	8 57		
NORTHERN TEXAS.			
<i>Comanche</i> —Mr. W. L. Sartwell	5 00		
OHIO.			
<i>Toledo</i> —Grace	3 73		
PENNSYLVANIA.			
<i>Lower Merion</i> —Church of the Redeemer	255 00		
<i>Philadelphia</i> —Church of the Mediator, "A			
Member"	50 00		
"Norristown"	5 00		
Burd Orphan Asylum	15 00		
	325 00		
PITTSBURGH.			
<i>Brownsville</i> —Christ Church	30 00		
QUINCY.			
<i>Princeton</i> —Church of the Redeemer	8 12		
<i>Tiskilwa</i> —St. Jude's	4 23		
	12 35		
RHODE ISLAND.			
<i>Newport</i> —Trinity Church	88 97		
<i>Providence</i> —Miss E. Waterman, through R. I.			
Branch Wo. Aux.	20 00		
All Saints' Memorial	48 20		
	157 17		
SOUTHERN OHIO.			
<i>Chillicothe</i> —St. Paul's, through Wo. Aux.	21 85		
<i>Cincinnati</i> (Walnut Hills)—Advent, through			
Wo. Aux.	24 25		
<i>Circleville</i> —St. Philip's, through Wo. Aux.	4 00		
<i>Worthington</i> —St. John's, through Wo. Aux.	50		
VIRGINIA.			
<i>Albemarle Co.</i> —Fredericksville Parish, Christ	50 60		
Church	24 25		
<i>Dividdie Co.</i> , <i>Petersburgh</i> —Grace	38 65		
<i>Gloucester Co.</i> —Ware Parish	2 63		
<i>Matthews Co.</i> —Kingston Parish, Christ Church	1 00		
Kingston Parish, Trinity Church	1 00		
<i>Smythe Co.</i> , <i>Marion</i> —Christ Church, Mrs.			
Derrick	1 00		
	68 53		

WESTERN MICHIGAN.		LEGACIES.	
<i>Niles</i> —Mite Chest 10,035.....	2 86	<i>L. I. Greenpoint</i> —Estate of Mrs. E. M. Wood	77 22
WESTERN NEW YORK.		<i>W. N. Y., Buffalo</i> —Estate of Mrs. Horatio Seymour.....	4,000 00
<i>Geneva</i> —Trinity Church, "B.".....	50 00		4,077 22
<i>Niagara Falls</i> —Family Mite Chest 4,655.....	5 70	MISCELLANEOUS.	
	55 70	House rents.....	127 26
WEST VIRGINIA.		Interest on Investments.....	14 51
<i>Shepherdstown</i> —D. D. Pendleton.....	2 07	Proportion of General Missionary Offerings	
<i>Charlestown</i> —Zion, Mrs. W. P. Craighill.....	2 00	(see page 436).....	513 35
	4 07	Designated Offerings.....	111 30
WISCONSIN.			766 42
<i>Oconomowoc</i> —Zion.....	21 19	Receipts for the month.....	8,195 40
WYOMING.		Amount previously acknowledged.....	97,696 26
<i>Rawlins and Fort Steele</i>	1 75		
JAPAN.		Total receipts for the year ending	
<i>Tokio</i> —"E.".....	26 44	August 31st, 1883.....	\$105,891 66

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CENTRAL NEW YORK.		Young People's Bible Class, for Rev. H. Dunlop's Schools.....	
<i>Auburn</i> —St. Peter's.....	58 12	<i>Collamer</i> —St. Paul's.....	2 74
CONNECTICUT.		<i>Norwalk</i> —St. Paul's, through Wo. Aux., for Rev. H. Dunlop's Schools.....	10 00
<i>Milford</i> —"A Friend of Foreign Missions," through Wo. Aux., for Rev. H. Dunlop's Schools.....	5 00	<i>Sandusky</i> —Grace, through Wo. Aux., for Rev. H. Dunlop's Schools.....	25 00
<i>New Haven</i> —St. Paul's.....	33 00	<i>Wellsville</i> —Ascension, through Wo. Aux., for Rev. H. Dunlop's Schools.....	14 00
	38 00		56 49
EASTON.		PENNSYLVANIA.	
<i>Snow Hill</i> —All Hallows, through Wo. Aux....	1 00	<i>Radnor</i> —Church of the Good Shepherd.....	7 00
INDIANA.		St. David's.....	10 00
<i>Richmond</i> —"F.".....	1 50		17 00
IOWA.		RHODE ISLAND.	
<i>Clinton</i> —St. John's.....	5 00	<i>Newport</i> —Trinity Church.....	90 90
MASSACHUSETTS.		<i>Providence</i> —All Saints' Memorial.....	7 00
<i>Boston</i> —Emmanuel Church, through Wo. Aux., for Mrs. Payne's salary.....	10 00		97 90
Trinity Church, through Wo. Aux., for Mrs. Payne's salary.....	11 00	SOUTHERN OHIO.	
<i>Hyde Park</i> —Christ Church, through Wo. Aux., for Mrs. Payne's salary.....	5 00	<i>Worthington</i> —St. John's, through Wo. Aux....	88
<i>Salem</i> —St. Peter's, through Wo. Aux., for Mrs. Payne's salary.....	25 00	WESTERN NEW YORK	
<i>South Boston</i> —St. Matthew's, through Wo. Aux., for Mrs. Payne's salary.....	5 00	<i>Geneva</i> —Trinity Church.....	10 00
	56 00	WISCONSIN.	
MISSISSIPPI.		<i>Oconomowoc</i> —Zion.....	10 45
<i>Como</i> —Mrs. Hamvasy, through Wo. Aux., for Rev. H. Dunlop's Schools.....	5 00	JAPAN.	
NEW YORK.		<i>Tokio</i> —"E.".....	17 62
<i>Red Hook</i> —Christ Church.....	8 25	Receipts for the month.....	883 21
OHIO.		Amount previously acknowledged.....	8,413 33
<i>Cleveland (South Side)</i> —Through Wo. Aux.,		Total receipts for the year ending	
		August 31st, 1883.....	\$8,796 54

DESIGNATED FOR WORK AMONG INDIANS.

CENTRAL PENNSYLVANIA.		St. Mark's, through Wo. Aux., for Rev. P. C. Zotom's salary.....	15 00
<i>Wellsboro</i> —St. Paul's, for "Samuel Beck" In Memoriam Scholarship.....	10 00	Trinity Church, through Wo. Aux., for Rev. P. C. Zotom's salary.....	75 00
DELAWARE.		<i>Salem</i> —St. Peter's, through Wo. Aux.....	37 00
<i>New Castle</i> —Immanuel Church.....	8 35	<i>South Boston</i> —St. Matthew's, through Wo. Aux., for Rev. P. C. Zotom's salary.....	1 00
EASTON.		Mrs. W. W. Page, through Wo. Aux., for Rev. P. C. Zotom's salary.....	2 00
<i>Snow Hill</i> —All Hallows, through Wo. Aux....	1 00		175 23
INDIANA.		NEW YORK.	
<i>Richmond</i> —"F.".....	1 50	<i>Phillipsetown</i> —St. Philip's in the Highlands, for "St. Philip's" Scholarship.....	35 00
LONG ISLAND.		OHIO.	
<i>Little Neck</i> —Zion, for "H. M. Beare" Scholarship.....	60 00	<i>Collamer</i> —St. Paul's.....	2 74
MASSACHUSETTS.		<i>New Lisbon</i> —Trinity Church, through Wo. Aux., for Bishop Hare's work among the Indians.....	5 00
<i>Ashfield</i> —St. John's, through Wo. Aux., for Rev. P. C. Zotom's salary.....	2 50		7 74
<i>Boston</i> —Advent, through Wo. Aux., of which for Rev. P. C. Zotom's salary, \$9.90.....	42 73		

PENNSYLVANIA.				VIRGINIA.	
<i>Philadelphia (German town)</i> —St. Luke's.....	59	58		<i>Campbell Co.</i> —Moore Parish, Church of the	4 36
Through the Niobrara League, for "Bishop Whipple," "Bishop Hare" and "Mary Amory Hare" Scholarships.....	90	00			
<i>Radnor</i> —St. David's.....	10	00		WESTERN NEW YORK.	
<i>West Chester</i> —Church of the Holy Trinity, through Wo. Aux.....	37	00		<i>Corning</i> —Christ Church.....	10 57
	196	58		MISCELLANEOUS.	
				Interest on Investments.....	65
RHODE ISLAND.				Interest on Bishop Whipple Hospital Fund...	38 70
<i>Providence</i> —All Saints' Memorial.....	10	03			39 35
				Receipts for the month.....	562 59
SOUTH CAROLINA.				Amount previously acknowledged.....	22,844 91
<i>Charleston</i> —"Two Sisters".....	2	00		Total receipts for the year ending	
				August 31st, 1883	\$23,407 50
SOUTHERN OHIO.					
<i>Worthington</i> —St. John's, through Wo. Aux..	88				

SPECIAL CONTRIBUTIONS.

ALBANY.				OHIO.	
<i>Albany</i> —St. Paul's, for Bishop Tuttle, for Scholarship at Logan, Utah.....	40	00		<i>Cleveland</i> —St. Paul's, through Wo. Aux., for Hospital, Pueblo, Col.....	27 00
				SOUTH CAROLINA.	
CONNECTICUT.				<i>Charleston</i> —"Two Sisters," for Mission to the Jews.....	2 00
<i>Hartford</i> —St. John's, "A Member," of which for Bishop Brewer, \$25; Bishop Tuttle, \$25.	50	00		SOUTHERN OHIO.	
<i>Milford</i> —"A Friend of Foreign Missions," through Wo. Aux., for Mission among miners at W. Va.....	5	00		<i>Cincinnati (Walnut Hills)</i> —Advent, through Wo. Aux., of which from "Our Girls," \$5; for Scholarship at Reno, Nevada.....	12 00
<i>New Canaan</i> —St. Mark's S. S., for needed improvement at Hope School, Dakota.....	7	00		<i>Dayton</i> —Christ Church, through Wo. Aux., for Scholarship at Reno, Nevada.....	5 00
<i>Woodbury</i> —St. Paul's, "Two Members," through Wo. Aux., for American Church Building Fund, \$5; for Hope School, \$5. ..	10	00		<i>Delaware</i> —St. Peter's, through Wo. Aux., for Scholarship at Reno, Nevada.....	5 00
	72	00		<i>Ironton</i> —Christ Church, through Wo. Aux., for cot in St. Luke's Hospital, Denver, Col.	3 00
LONG ISLAND.				<i>Marietta</i> —St. Luke's, through Wo. Aux., for Scholarship at Reno, Nevada.....	3 00
<i>Astoria</i> —Church of the Redeemer, for Bishop Quintard.....	50	00		<i>Springfield</i> —Christ Church, through Wo. Aux., for Scholarship in St. John's School, Logan, Utah.....	10 00
<i>Brooklyn</i> —Church of the Holy Trinity, for Bishop Whipple, \$10; for Bishop Paddock, \$473.62.....	468	62		WESTERN NEW YORK.	
<i>Islip</i> —St. Mark's, for Missions in Alaska.....	34	12		<i>Corning</i> —Christ Church, through Wo. Aux., for Orphanage at Petersburg.....	38 00
					10 58
MISSOURI.	567	74		<i>Geneseo</i> —St. Michael's, through Wo. Aux., for Orphanage at Petersburg.....	3 12
<i>Marshall</i> —"M. S. W.," for Permanent Fund of the Missionary Episcopate.....	100	00		<i>Geneva</i> —Trinity Church, "A Friend," through Wo. Aux., for Rev. F. K. Levell, for building Chapel.....	5 00
				<i>Rochester</i> —Trinity Church, through Wo. Aux., for Orphanage at Petersburg.....	2 50
MASSACHUSETTS.				<i>Phelps</i> —St. John's, through Wo. Aux., for Orphanage at Petersburg.....	5 00
<i>Boston</i> —St. Paul's, "A Member," through Wo. Aux., for Rev. Mr. Jones' Church building, Polk Co., N. C.....	25	00		NIOBRARA.	
				<i>Pine Ridge</i> —St. Barnabas' Mission, for Church Building Fund.....	26 20
NEW JERSEY.					1 00
<i>Plainfield</i> —"From a Friend," for Bishop Pierce's Clergy House.....	10	00		AFRICA.	
				<i>Crozierville Mission</i> S. S., of which for Mission at Laurel Hill, La., to aid in building School, \$3.67; toward debt of St. Philip's Church, Annapolis, Md., \$3.55.....	7 22
NEW YORK.				Receipts for the month.....	949 21
<i>New York</i> —Calvary Chapel, through the Woman's Domestic Missionary Society, of which for Emmanuel Church Building Fund, Memphis, Tenn.....	30	80		Amount previously acknowledged.....	63,107 97
				Total receipts for the year ending	
NORTHERN NEW JERSEY.				August 31st, 1883	\$64,057 18
Through Woman's Missionary League, for the Rev. W. E. Jacob, Blair, Neb.....	11	00			
NORTH CAROLINA.					
<i>Tarboro</i> —St. Luke's, toward expenses of the Convocation of the Colored Clergy at Church of the Holy Communion, New York City.....	3	25			

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$14,519.36.....	\$105,891 66
Designated for Work among Colored People, of which from Legacies, \$883.....	8,796 54
Designated for Work among Indians, of which from Legacies, \$2,166.....	23,407 50
Special Contributions, of which from Legacies, \$33,766.09.....	64,057 18
	\$202,152 88

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Domestic Missions, including Work among the Indians and Work among the Colored People of the South, for the fiscal year closing with August 31st, 1883.....	\$185,550 00
Balance in hand September 1st, 1882.....	\$33,201 90
Receipts for twelve months, exclusive of Specials.....	138,095 70
	171,297 60
Excess of Appropriations over receipts for the year.....	\$14,252 40

*** The November and December numbers of THE SPIRIT OF MISSIONS will be printed together, under one cover, and will be made up of the Annual Reports of the Board of Managers, the Committees, and the Missionary Bishops. The Acknowledgments that would otherwise appear in those two months will be deferred until the January number.*

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. H. Dyer, D.D.,
 " E. A. Hoffman, D.D.,
 " J. H. Eccleston, D.D.,
 " William Tatlock, D.D.,
 " Geo. Williamson Smith, S.T.D.,
 " Henry Y. Satterlee, D.D.,
 " Jacob S. Shipman, D.D., D.C.L.,
 " Joshua Kimber,

Mr. F. S. Winston,
 " Lemuel Coffin,
 " Cornelius Vanderbilt,
 " James M. Brown,
 " R. Fulton Cutting,
 " Jos. W. Fuller,
 " C. M. Conyngnam,
 " Julien T. Davies,
 " John H. Shoenberger.

Rev. JOSHUA KIMBER, *Secretary*,
 23 Bible House, New York.

Mr. JAMES M. BROWN, *Treasurer*,
 23 Bible House, New York.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

OCTOBER, 1883.

REMARKABLE GROWTH OF CHRISTIANITY IN THE EAST.

IN India in 1851 there were 14,000 native communicants; in 1861, 24,000; in 1871, 52,000; in 1881, 113,000. In the last of these decades, therefore, there was an increase of more than 100 per cent. Besides the communicants there is a large number of baptized persons who have not yet partaken of the Holy Communion, of inquirers who have not yet been baptized, and of other persons who have given up heathenism and are attendants upon Christian worship. These in India, as in other Mission fields, number about three times as many as the communicants, so that what is called the native Christian community numbers upwards of 400,000 souls.

This increase of 100 per cent. is much larger than any European or American Churches can show, and there is great reason to believe that this very high rate will be exceeded in the next ten years. "It may be possible," as the Lucknow *Witness* suggests, "that there are many persons now living who will see from 10,000,000 to 15,000,000 of Protestant Christians in India before they get their release from toil in this earthly vineyard."

During the same period there has been a corresponding increase in the number of native Ministers, of whom there are now no less than 461, besides more than 2,000 Catechists and lay preachers. Many of the native Ministers are men of ripe scholarship, earnest piety and great influence. An encouraging feature of the late Decennial Conference in Calcutta was the presence and participation of so many native Ministers and laymen. The papers read and the addresses delivered by them were able and timely, and commanded the closest attention. Eagerly and earnestly did they discuss important questions touching the triumph of Christianity in their own land. This is the most cheering of the many encouraging features of the present outlook in India.

The Bishop of Calcutta, who is now on a visit to England, in an interview with the Committee of the Church Missionary Society in June last, referred to the advisability of bringing natives forward to positions of importance in the native Church, and no doubt there will be ere long native Bishops, and a self-supporting and self-propagating native Church in several of the provinces of India.

In spite of very serious obstacles, Christianity has grown faster in China than in India during a corresponding period in the history of the work. It has increased two thousand fold in thirty-five years, and Professor Legge, of Oxford, soberly estimates that if the past rate of increase should be maintained we shall see in thirty years more Church members in China than there are in Great Britain or the United States.

Still more remarkable has been the progress in Japan. In the spring of 1872, thirteen years after Christianity entered the country, there were only ten baptized converts in all Japan. To-day there are more than 5,000 Protestant Christians—a rate of increase almost without a parallel. Already there is a number of native Clergymen and many theological students, and some of the former read papers, and took an important part in the discussions at a General Missionary Conference in Osaka in April last.

What more important facts than these can any supporter of Foreign Missions desire for his own encouragement, or for the silencing of those who are so given to speaking of the meagre results of the Missionary work?

ANNUAL REPORTS.

ACCORDING to our usual custom, we give beyond selections from the Reports of individual Missionaries. We hope to find room in the January issue for others of them. The Annual Report of the Foreign Committee and also those of the several Foreign Missionary Bishops to the Board of Managers will appear in the November–December (double) number. Those from the last-named number can be supplied in pamphlet form for gratuitous distribution upon application to the Secretary after October 1st.

DEATH OF A MISSIONARY.

Africa.—We announce with sorrow the death of the Rev. HENRY W. MEEK, which occurred at Cape Mount on Tuesday, June 26th last, after an illness of twelve days. Mr. Meek arrived at Cape Mount, it will be remembered, on the 18th of March last, and at once took charge of the Station and the School there. As the extracts from his letters which we have published from time to time have shown, he entered upon his work with great zeal and enthusiasm, promising a useful and successful Missionary career. It has, however, pleased God to remove him from his labors in Africa almost at their beginning, and to take him to his rest.

MOVEMENTS OF MISSIONARIES.

China.—Miss ESTHER A. SPENCER, who left her home at Delmar, Ia., en route for China, on the 6th of June last, arrived at Yokohama, Japan, on the 4th of July. After spending a few days, Miss Spencer went to Tokio, where she was very hospitably received by the members of our Mission. In a letter written from that city on the 3rd of August, she stated that she expected to make a short visit there before sailing for Shanghai.

Japan.—The Rev. C. T. BLANCHET, who, after about ten years' service, left Osaka May 1st, for a much needed vacation, reached Brindisi, June 23d. After spending some four weeks in Italy he came, *via* Switzerland, France and England, to the United States. He left Liverpool by the steamer "Scythia" on the 11th of August, and reached New York on the 22d of that month. His address will be 23 Bible House until further notice.

The Rev. J. THOMPSON COLE left New York for San Francisco, on Thursday, August 30th, expecting to sail thence for Yokohama, in the steamship "Arabic," on the 15th of September. He has been heard from at Ogden, where he spent Sunday, the 9th ultimo.

AFRICA.

THE REV. MR. MEEK'S LAST ILLNESS.

FROM letters written by Mrs. M. R. BRIERLEY we have received details of the fatal illness of the Rev. H. W. Meek, whose death is announced in another part of this number. Mr. Meek first complained of sickness on Friday, the 15th of June, stating to Mrs. Brierley that he was suffering from what he thought to be "a passing headache." On the next day he was out of doors. On Sunday he felt better, but remained away from church. The next morning, when Mr. L. A. Herring went to his room, he found Mr. Meek unable to rise. From that time he grew worse, and at two o'clock in the afternoon of the 26th passed away. The Services at his funeral were held at four o'clock in the afternoon of Wednesday, the 27th.

The Foreign Committee have formally requested the Rev. G. W. Gibson, now at Monrovia, to go to Cape Mount and take charge of the Station for six months. Although Mr. Gibson had already kindly offered to give such occasional services there as might be in his power, it cannot be known whether he will be able to grant the request of the Committee until his reply is received.

NOTES OF THE MISSION.

The Rev. EDWARD HUNTE, in forwarding his annual report from Crozierville, under date of July 19th, says that at the time of his writing his work was going on quietly, with little interruption except by the weather of the rainy season, which they were then in the midst of.

Since Mr. Hunte's last report, death had removed one of his interpreters and another man of great influence in his tribe, who had given much aid in repeating over and over

again to his people what Mr. Hunte read to them from the Scriptures, in order to impress it upon their minds. Mr. Hunte had hoped to baptize him, but he died before receiving Baptism.

While writing his report, Mr. Hunte received a letter from a friend in Barbados, a native of that island, who formerly lived in Crozierville and was a member of the church there during his residence. From the letter of his friend Mr. Hunte was led to conclude that should the American Colonization Society promote emigration from Barbados to Liberia, there would be a large influx of enlightened negroes into the Liberian Church, who would be a great aid in teaching the native Africans the arts of civilization and in Christianizing them; the great Missionary need in Liberia being more workmen "upon the rough, unhewn timber" there.

In concluding his letter, Mr. Hunte says:

Now, be it remembered, I believe that this Church has its commission, with a promise attached thereto; not one without the other. Friends and foes are watching her march and marking her footsteps. Whenever she has established herself and her principles, she will never stop until her LORD comes and takes her to glory. Will you not let her do what she can? Will you not put forth every effort on your part to help her on the way?

In the April number, it may be remembered, we alluded to an interview between Mr. Hunte and a native chief, who had met him at one of his preaching stations and asked him to build a church at that place. Mr. Hunte reports that the work of erecting the building has begun. At the date of his writing, it had proceeded as far as the placing of the posts which are to support the roof. The dimensions of the building are eighteen by twenty-five feet, and it would have

been nearer completion but for delay caused by the absence of the chief at whose solicitation it is being built and the occupation of his people in their farm work.

Mr. Hunte encloses \$10.01, which has been contributed by his congregation for the evangelization of the Jews and other Church work in this country.

CHINA.

EXAMINATIONS IN ST. JOHN'S COLLEGE.

ST. JOHN'S COLLEGE, SHANGHAI,

July 9th, 1883.

WE have been engaged with the examinations for several days, and at Mr. Boone's request I write a few words about the examination of the Preparatory and the Transient Departments. The Preparatory Department consists of boys who have not yet entered upon the College course, but are studying English that they may be fitted to pursue their College studies in English text-books. They are bound for terms of four and eight years respectively, and pay, the former four dollars per month and the latter two dollars. This department numbers thirty-two boys. Of these fourteen are new boys, who pay the charges for tuition, and the remainder are boys taken in on the former Scholarship basis.

This Department has succeeded beyond our expectations, and we are now more than full,

and unable to take in any more boys for want of room. The College has been advertised, and is now quite well known. Circulars advertising it were sent to different parts of China.

The Preparatory Department has been under the instruction of Miss Bruce, and of the Messrs. Kong and Fan, two returned Government students, who were fitted for college in Hartford, Conn. The boys showed careful training and were examined in reading, spelling, penmanship and translation. Miss Bruce was especially commended by the President of the Standing Committee for the good progress made by the boys under her instruction.

Herewith is a list of the boys examined and the Scholarships on which they are supported, for the two dollars per month charge is not sufficient to support any one entirely.

These twenty-nine boys were all that were examined in the English language.

LIST OF BOYS ON SCHOLARSHIPS, EXAMINED JUNE 26TH, 1883, IN ENGLISH, AT ST. JOHN'S COLLEGE, CHINA.

NAME.	SCHOLARSHIP	WHEN ADMITTED.	REMARKS.
Tsong Sz....	Edward W. Syle.....	June 11, 1883..	Native of Suchow. Father is a merchant.
Chin Tswin...	Not on Scholarship.....	June 8, " " "	Native of Suchow. Father keeps a tea shop.
Tsang Sun...	Not on Scholarship.....	June 7, " " "	Native of Suchow.
Chin Teh....	Samuel Cooke.....	May 21, " " "	Baptized. Son of a Christian.
Kia Tsun....	Levinus Clarkson.....	May 18, " " "	Baptized. Is brother of boy in the highest College Class who is fitting to teach mathematics.
Fu Sun.....	Bishop Boone Memor'1	May 14, " " "	A Cantonese.
Chin Fu....	Dudley Tyng.....	May 11, " " "	His father holds a responsible position in the Municipal Council of Shanghai, and was a pupil in the Mission Schools many years ago.
Chin Chiang	Grace Church.....	May 11, " " "	Brother of above.
Tsun Sin....	Mrs. Emily L. Hewson	March 12, " " "	Father dead. Uncle a man of some note.
Shioh Su....	Ormsby Phillips.....	April 12, " " "	Father a rice merchant.
Lieu Fu....	Dudley Tyng [Texas].	April 5, " " "	From Hankow.
Kung Kwei..	Zion Church.....	March 12, " " "	Baptized. Father a blacksmith.
Kai Chi....	Williams.....	March 8, " " "	From Hankow. Uncle and great uncle Deacon and Candidate for Orders in the Mission in Hankow. Father a Physician. Baptized.
Kwong Yao.	Eliza Carrington.....	Nov. 5, 1882..	Father a locksmith.
Kwong Ta..	Calvary S. S.....	Nov. 5, " " "	" " " Brother of above.
Ji Hswin...	Alonzo Potter.....	June, " " "	Baptized. Mother a Christian.
Shun Li....	St. Ann's S. S.....	" " " " "	Baptized. Is from Hankow. Father a Christian.
Te Kong...	Richard B. Duane.....	March, 1882..	Baptized. Father is a merchant.
Liang Tieu.	Julia Bedell.....	" " " " "	Baptized. Parents Christians.
Lieu Sun...	Mrs. Anna L. Paddock	" " " " "	" " " " "
Yih San....	Rev. Dr. Brooks.....	Dec., 1881....	Baptized. Mother a Christian.
Shioh Wen.	Trinity Church.....	Dec., " " "	" " " " "
Pao Sin....	Emma Clark.....	Nov., " " "	Baptized.
Sah Sun...	T. S. Clarkson.....	Oct., " " "	" " " " "
Chao Wu...	Longwood.....	Oct., " " "	Baptized. Parents Christians.
Yih Sin....	W. A. Smallwood.....	Feb., 1880....	Baptized. Mother a Christian.
Foh Kong...	Jarvis Buxton.....	Feb., 1881....	Baptized. Father a Christian.
Foh Yuen..	St. Thomas', N. Y.....	Sept., 1880....	Baptized. Father a Christian.
Kwei Yung..	St. John's S. S., Lower Merion, Pa.....	Sept., " " "	Baptized.

The examination of the Transient Department, which consists of pupils of any age, and who are not required to remain for any fixed period of time, was held on July 2d. Mr. Kwong Ki Chin, late of the Chinese Educational Mission in Hartford, Conn., and who is well known as an author, was present on my invitation, and expressed himself highly pleased with the proficiency of the boys. He afterward wrote an account of the College, and sent it to the *Shun Pao*, a Chinese newspaper in Shanghai, and it appeared a few days ago. The boys were examined in Watson's Independent Speller

and Fifth Reader, Clark's Normal Grammar, Parley's History, Monteith's Geography, Davies' Arithmetic, Clark's Bible History (Gradations Two and Three), Third Manchester Reader and Wilson's Second Reader and Speller.

The pupils in this Department number twenty, and we are unable to receive more for want of room. We have been compelled to refuse applications. Eight dollars per month is paid for tuition by each student. Following is a list of the students in this Department present at the examination:

LIST OF PUPILS IN TRANSIENT (OR ANGLO-CHINESE) DEPARTMENT, ST. JOHN'S COLLEGE, EXAMINED JULY 2d, 1883.

NAME.	AGE.	REMARKS.
Kia Hu.....	19 years.....	Son of a tea merchant.
Koh Hua.....	18 ".....	" " "
Fung Kong.....	20 ".....	" " "
Tz Sun.....	17 ".....	" " "
Sun Pao.....	15 ".....	Son of a merchant in Chin-Kiang.
Chi Yung.....	15 ".....	" " "
Weo Yuen.....	20 ".....	A married man and a merchant on his own account.
Chung Tai.....	15 ".....	Nephew of Admiral Yang, a high Mandarin, with a red button.
Ting Hsi.....	15 ".....	Nephew of the Manager of the China Merchants' Company.
Kia Tsun.....	17 ".....	" " " " " " " "
Yoh Wen.....	17 ".....	" " " " " " " "
Suh Sung.....	16 ".....	" " " " " " " "
Kai Tai.....	19 ".....	Son of a clerk in the Customs, who was of the first Mission School.
Loh San.....	18 ".....	Son of a silk merchant.
Suh Kwan.....	17 ".....	" " "
Wei Liang.....	16 ".....	Grandson of a tea merchant.
Wen Tung.....	16 ".....	His uncle is a comprador on a steamer.
Wen Kieu.....	17 ".....	Son of a tea merchant.
Tz Fu.....	22 ".....	Son of a tea merchant.

These pupils are under the instruction of Mr. Koh, who was formerly a student in Kenyon College. They are also instructed by Mr. Yen and by Mr. Fan, formerly in the Chinese Educational Mission at Hartford.

The examination of the College and Divinity School classes I need not report, as that will be done by Mr. Boone and Mr. Yen.

WILLIAM S. SAYRES.

REPORT OF ST. LUKE'S HOSPITAL AND DISPENSARY, HONG KEW, SHANGHAI.
ST. JOHN'S COLLEGE, SHANGHAI,
June 30th, 1883.

TO THE

RT. REV. S. I. J. SCHERESCHEWSKY, D.D.,
Missionary Bishop of Shanghai.

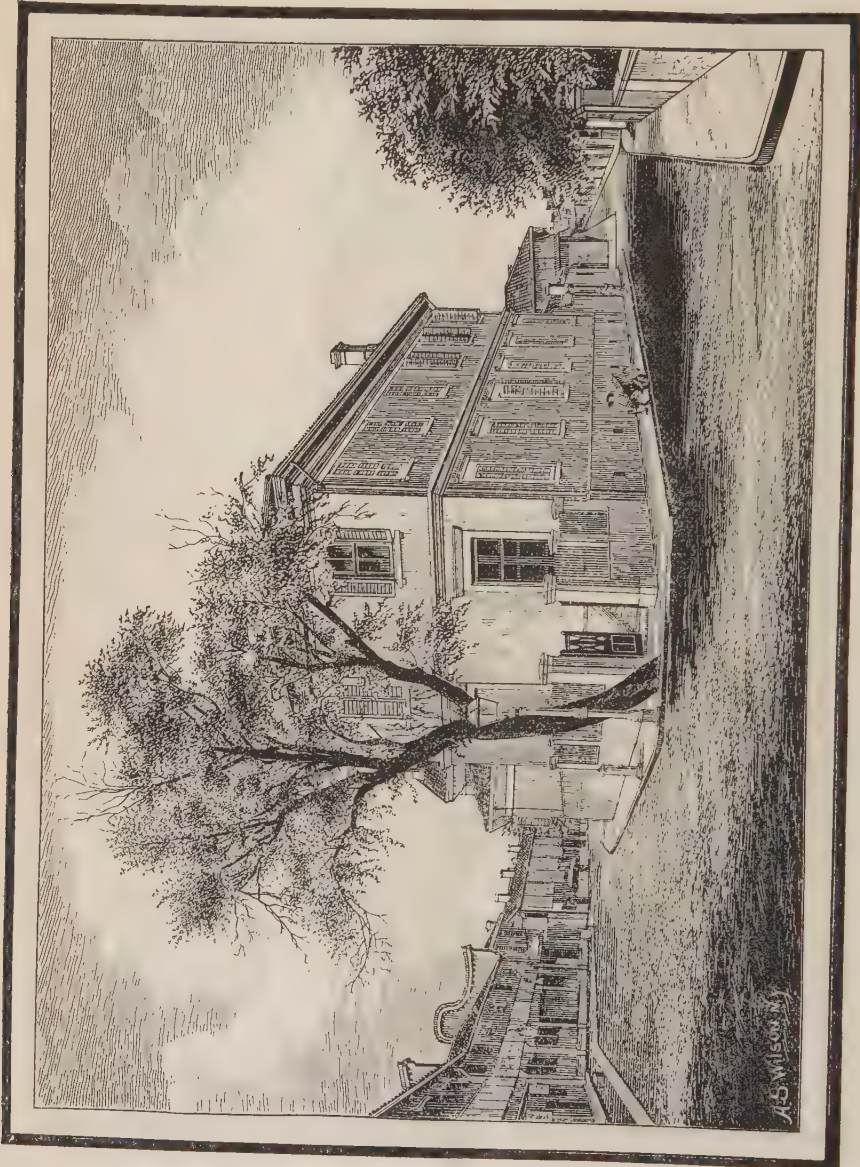
RT. REV. AND DEAR SIR:

I BEG to submit the following report of the Medical Mission at this place for the past year. Our work has been blessed indeed, both in the numbers applying for and receiving relief, and also in the very strong and earnest interest which this medical work has aroused among the Chinese. Some of the leading Chinese merchants and

gentlemen in Shanghai began to take an interest in our work more than two years ago. They conferred with the Rev. Mr. Woo and me, and by our advice purchased the second half of the block on which our Hospital stood, so that we then owned the entire block. They then put up buildings on plans of mine, and on the 10th of June I moved my patients into the new wards. The building formerly used for two years and a half was vacated in order to have it repaired, painted and put in perfect order.

On our Hospital lot we have the new buildings, consisting of a two-story house raised five and one-half feet from the ground, with a cemented floor under it, and open all around for the air and light to have free play under the building. This house consists of two wards twenty-five by sixty feet, with numerous windows of large size and suitable ventilating apertures. At the north end is a hall ten feet wide, containing the stair-case. This house stands entirely by itself, with free air space all around it. Then we have a new house one story high, containing the private consulting-room and the operating-room. This is raised from the ground five and one-half feet, and is

connected with the wards by an open bridge with a roof over it. It stands alone, and has free air space on all sides. Then we have the baths and closets by themselves, not in or joining the wards. Then we have an isolation ward, and finally the stone damp courses in the walls; and the doors, windows, floors, and all of the wood work have two coats of the celebrated lacquer varnish, which is not injured by boiling water, alcohol, or acids. It is the best coating for a hospital in the world. The walls are

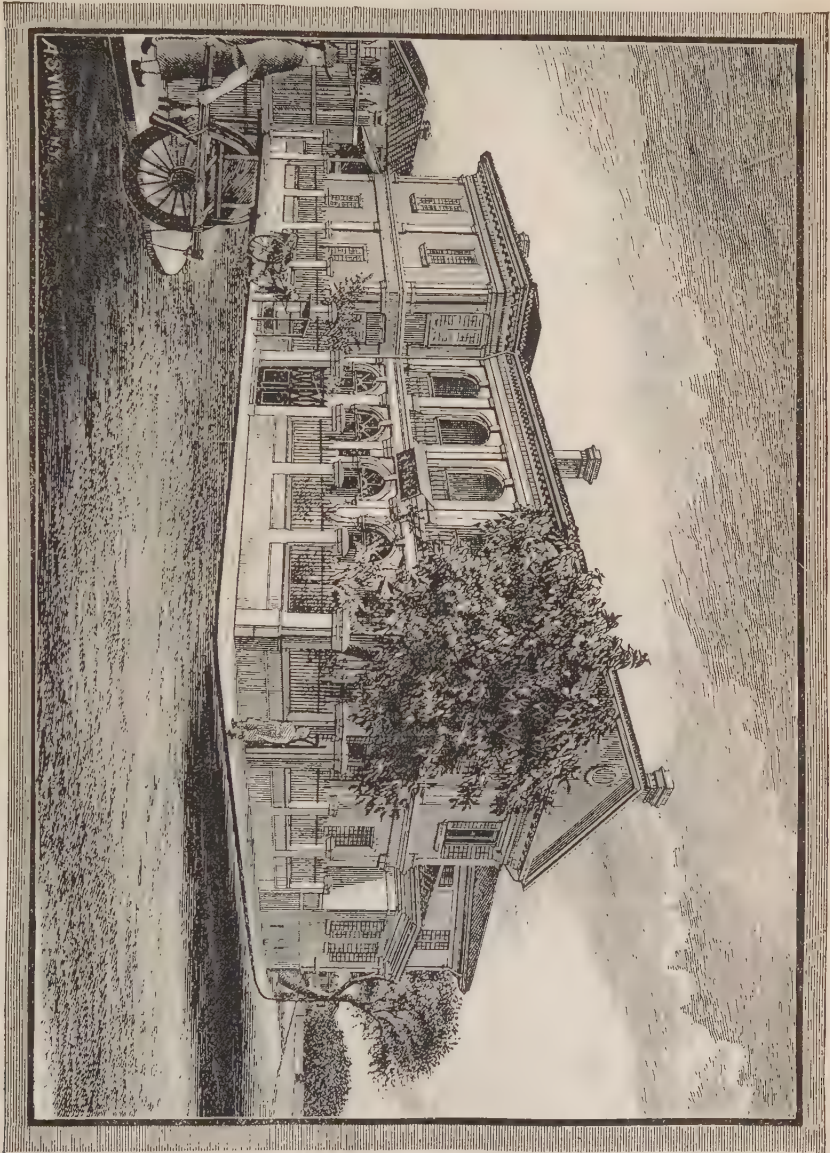


ST. LUKE'S HOSPITAL, HONG KEW, SHANGHAI (WARDS FOR MEN).

building formerly in use. All the new buildings are of brick and stone; the beams are of teak wood; the floors of best American pine, and all doors and window frames of teak as solid as mahogany. There are hard finished. The bath-rooms and closets have floors of hydraulic cement. We are supplied with pure water by the new water-works company from their mains. No drain or pipe of any kind is allowed with

less than fifteen feet of open way, and there is no direct connection with the wards from any pipe or sewer. The operating room is lighted by a large window facing north, and at night by a large gas chandelier with silver burners.

rooms for women and children, and a few private rooms for rich patients, who pay extra for their accommodation. We take the poor free of charge; others pay for their board only, and a few pay liberally. By our rules, a patient before admis-



ST. LUKE'S HOSPITAL, HONG KEW, SHANGHAI (WARDS FOR WOMEN AND CHILDREN).

The new wards are for men. The old house contains, on the first floor, two rooms and a sitting-room for the assistants, the chapel, or waiting-room, the drug store and a small consulting-room. Up stairs are

sion to the wards is bathed and shaved and puts on hospital clothing, leaving his own clothes outside. All the wards have been furnished with iron bedsteads and Hartford woven wire mattresses. On each of these

is placed a clean mat, such as the Chinese always sleep on. Sheets, pillow-cases and blankets, wash-stands, basins, soap, and towels are supplied, and it is feared that we enforce a cleanliness not quite grateful to the feelings of all of the patients. At the head of each bed stands a chair and a small table with a shelf under it, these being of hard wood. Two centre tables stand in each ward, and we have some screens of Venetian-blind pattern, made of hard wood lacquered, which can be put round a bed if required, secluding the patient, but not excluding the air. We are collecting a valuable stock of surgical instruments, apparatus and appliances; sending to England, France, Germany or America, as seems to be most desirable. We need a larger variety than a hospital at home, as it takes four months to get an order filled, and we have to keep every thing in stock. At home one can get a new instrument in a few hours.

This description will give you some idea of our new Hospital, and what we are trying to do with it. All this purchasing of land in a large city and putting up first-class buildings has been very expensive; but our Chinese friends, having put their hands to the plough, are not the people to turn back, and have insisted from the very first that they wanted, and were willing to pay for, a first-class hospital. Last September we were enabled to purchase a corner lot in Hong-kew, just one and one-half blocks from St. Luke's Hospital. On this lot stood a small house which was built by Mr. George F. Seward when he first came out to China as Consul-General for the United States, and in which he resided for some years. The house is a neat frame building with a peculiarly American look about it. It puzzles my English friends, several of whom have asked me if the house was built of iron. There was enough room on this lot to put up a building as a Medical School and residence for the medical students, and there is a small piece of garden. We had obtained the donation of the house and lot used as the Gutzlaff Hospital from the trustees of that institution. In return for this gift we gave them the use of sixteen beds in St. Luke's, but gained the services of their physician, Dr. R. A. Jamieson, chief consulting surgeon of the Chinese Imperial Maritime Customs Service, a gentleman of twenty years' experience in China, and of Mr. Chun Wo, their head assistant. Mr. Chun Wo was a pupil in the old Boys' School under Bishop Boone and Miss Fay. He has had fourteen years' hospital training, and is a skilful operator. He has cut down upon and tied both ends of a bleeding artery in a wound, at night, on more than one occasion. He

is a mandarin, the Government decorating him in recognition of the services he has rendered to the cause of medicine and surgery. We sold the Gutzlaff Hospital to the highest bidder for Taels 4,300 [about \$5,700], and purchased this corner house and lot in Hong-kew for Taels 5,000, spending some 400 Taels more in putting up the school building. The land is worth Taels 4,000 without the house, and we consider that we have a very good bargain, especially as land is rising surely in value all the time.

On the 21st of November last my students and I moved into town, and settled down in our new quarters; Dr. Fong, who is a graduate of our College, going to live at St. John's. He has charge of the Dispensary work at the College, and also at Chung Zu, a town of 5,000 people, two miles from St. John's College, and looks after our students. I make two visits a week to St. John's, and also go there whenever summoned. At the Hospital the working force consists of Mr. Chun Wo, resident head nurse and dresser; Mr. Tur Zen, senior medical student, who acts as apothecary and interne; Yang, a very bright young man, who is learning to be a trained nurse; the matron, a middle-aged woman, who has been for years a member of our Church, and two men servants. I visit the wards every morning at nine o'clock, and Dr. Jamieson makes his visit at ten in the morning. The out-patients begin to gather at twelve, attend Divine Service, and at two o'clock in the afternoon I attend to their wants. All the medical students come to the out-patient work every day.

Some months ago the members of the Standing Committee asked me if the time had not come when there ought to be two Medical Missionaries for this work in Shanghai. I told them that I fully agreed with them, and felt glad that they were able to see for themselves the need of having another man besides myself, without any prompting from me. My duties are many and varied. As treasurer and manager of St. Luke's Hospital, professor in the Medical College, medical attendant of the members of the Mission, the College and the Girls' School, visiting converts and their friends in their own houses, I do what I can. We now need a man between twenty-four and thirty years of age. He must have when appointed, or acquire before coming out, a knowledge of diseases of the eye, ear and throat, and a fair knowledge of skin disease. On his arrival he could spend his time to the best advantage for one year and a half or two years in learning to read and speak the language. He could do some medical work to keep his hand in, but put forth all his strength on getting hold of this

language properly. Then he could take up his share of the clinical work in the wards and the out-patient department, and devote much of his time to the careful education of the medical students, and with me train up some nurses. There would be many great advantages in having two men here. Should one be ill or need a vacation, the other could keep everything going during his absence. When the senior died or retired, the other would be fully qualified to keep up all the details of the work, without any lapse or breaking down. If we desire a medical school which is to be a success, we must have enough men to keep it up. One man by himself can never do this. We have been so very much blessed in our work so far—everything seeming to have been made to our hands just as we most needed it—that it seems to be our duty to be equal to the occasion and to make full use of the means at our disposal. Dr. Jamieson does some of the clinical work, as a volunteer. With his large business and responsibilities he can do no more. My many duties allow only a part of my time for teaching, and we need a man who will be able to give most of his time to this work, and who will be in a measure free for this special duty.

Our Mission is taking a lead in this great work of educating the Chinese, and we must not be content just to keep things going. We must push on to higher and better work in all of our departments, to meet the demands of this vast nation, just now beginning to shake off the lethargy of ages. The signs of the times are plain to those who study them. The new generation coming on the field in China are now wanting, will want, railroads. Telegraphs and steamers they have already. They will be eager in all fields of manufacture and mining. They are importing choice cattle and sheep now from Scotland, and men to start them in these new industries. These Chinese are waking up. They are crying out for education. They want to study mathematics, civil engineering, medicine and surgery, anything and everything that can push them along. They will want twelve hundred surgeons for their army and navy before long. Let us keep pace with the times (before others get ahead of us), and so gain the good will and respect of this people, and with it the power to guide them for good.

By the last mail from New York came a check for \$6,000, sent us by a few members of the Church of the Holy Trinity, Philadelphia, for St. John's College Medical School in China, for the education of native physicians and surgeons and the training of native nurses. If our dear, kind friends

at home could only know the joy and gratitude that is felt by those in the field, when by such liberal donations work can be pushed that had languished for want of proper means, I think that they would feel themselves fully repaid. The Chinese have helped, and will help, the Hospital work. They are not yet prepared to aid the Medical School during its first years, and until it can begin to show its worth by the work and example of its first graduates, it will have to look to the United States for its means of support. As soon as we can convince the Chinese that it is a good and useful institution, they will gladly support it themselves. Let us do good work and lay a good foundation, and the result will be a noble structure in years to come.

Last year the Standing Committee were empowered by the Foreign Committee to purchase a house at Chefoo as a Sanitarium. A suitable house was found and was purchased. This will prove an inestimable benefit to all the members of the Mission. To be able to run off for a few weeks in the long vacation to a bracing air and sea-bathing sends one back with renewed vigor to the field of his labors. Then I fully appreciate the value of having a place to send my invalid patients to before they break down and have to go home. By sending people to Chefoo instead of to New York we will save enough in a few years to pay for the Sanitarium.

The number of patients registered at the different Stations for the past twelve months is as follows:

	No. of Patients.	No. Vaccinated.
Out-Stations,	1,497	683
St. John's,	3,304	179
Chung Zu,	3,019	47
	No. of Out-Patients.	
St. Luke's Hospital,	17,223	459
	No. of In-Patients.	
St. Luke's Hospital,	227	

The in-patients are 227 persons admitted to the wards of the Hospital for medical or surgical treatment. There were twenty-nine large operations performed during the year. Six hundred and forty-two minor operations were performed by Dr. Jamieson, the Senior Assistant, and myself. The most rigid antiseptic system is used, and our results continue to be very favorable. The out-patients are registered in a book every time they come. Some are registered only once; some several times over. Now that our Hospital accommodation is enlarged we hope for a corresponding increase in the number of in-patients. Craving your pardon for the length of this report, believe me,

Very respectfully,

Your obedient servant,

H. W. BOONE, M.D.,

Medical Professor in Charge,

St. John's College Medical Department.

JAPAN.

FROM REPORT OF THE REV. T. S. TYNG.

OSAKA, June 30th, 1883.

My time during the past year, since the return to America in September of Mr. Morris, has been divided between St. Timothy's School, the congregation worshipping in St. Timothy's Chapel, evangelistic work, literary work, and the building of the Hospital.

St. Timothy's School.—This, as will be seen from the list of scholars, has suffered during the year from the lack of teachers. The work is entirely too much for me to carry on alone, even with the two hours a day of assistance which Miss Mead (who has now left the Mission upon her marriage) has been able to give me. After four years of experience, I record it as my deliberate conviction that it is well-nigh impossible that the School, compelled by the necessities of the case to do college work, should be successful without a larger force of foreign teachers. I have taught from one to two hours daily, the utmost that my strength would permit; but this is not sufficient. Still, though numbers have decreased, some good work has been done in the School, and our few advanced scholars are going on steadily. The opening of the next term, in September, will give us, out of a six years' course, five classes filled. This is encouraging, but also appalling, when one thinks of the work to be done and the want of workers. I have had a better set of Japanese teachers the last year or so than was formerly the case. Without them the School could hardly have been maintained at all. A Preparatory Department was begun the past year. This has not yet reached the class of younger boys whom I had partly in mind in opening it. The class coming to it has been, as heretofore with the upper School, larger boys and young men who, having made considerable progress in Japanese, wish to begin the study of English. The separation of these beginners into a Preparatory Department makes the work somewhat more convenient. The amount of work to be done is about the same in either case. That which has been done in the Preparatory Department would otherwise have had to be done in the upper School. The Baptism and Confirmation of two young men, the first from the School, have been a great encouragement to me.

St. Timothy's Chapel.—Services for the Christian congregation have been carried on here as usual, consisting of Morning Prayer and sermon (usually by myself), Evening Prayer and sermon (usually by Mr. Nakashima, the Catechist, or by some of the

native Christians), and a Sunday-school. The peculiarity of the Sunday-school is that it consists entirely of adults, the beginners being taught by Mr. Nakashima and the more advanced Christians by myself. The numerical increase in believers has been encouraging, and the apparent increase in their zeal and earnestness still more so.

Evangelistic Work.—The absence of Mr. Morris on his well-earned vacation, and the unfortunate inability of the Board to send a teacher to relieve me of school work, has made it impossible to take up as much new work as I had hoped to do. With help from Mr. Nakashima and some of the other Christians, I have begun and carried on Services once a week in a dispensary owned by native physicians at the opposite end of the city. The place has been furnished, lighted and prepared by the owners. One or two of the attendants on these Services have shown an encouraging interest in our teaching; but whether any permanent results will come from it remains to be seen. I have also visited Wakayama twice, the second time preaching two nights to large audiences in a theatre. I have been unable, however, to begin regular Services, as I had hoped to do.

Literary Work.—I have been engaged during the year in the preparation of a Hymn-Book, now completed, containing one hundred and forty-four hymns. I have received orders for it from both of the Missionary Societies of the English Church, by which it is to be used as soon as it appears. I have also made a beginning in preparing a Commentary on St. John's Gospel. As the first part of such a commentary from another source has already been published, I may perhaps not continue this.

The Hospital.—At Dr. Laning's request, I have begun and nearly completed the building of the Hospital. It will accommodate from sixteen to twenty or more patients, and be opened probably the first of September.

In addition to the above, I have overlooked the studies of Mr. Nakashima, who underwent some time since his examinations for admission as a Candidate for Holy Orders. The Bishop has not yet informed us, however, whether he has been admitted or not. Mr. Nakashima has made excellent progress during the year, especially in his knowledge of the Gospels, which he has been constantly studying and teaching.

Besides my own work, I have to report the beginning and carrying on of a class for women by Mrs. Tyng, assisted until her marriage by Miss Mead, now Mrs. Hopper. The members of the class are taught knitting and fancy-work, Mr. Nakashima coming in

at each meeting to give them Christian instruction. Two of the class, who had attended our Services for some time, have lately been baptized. Several others, who previously knew nothing of Christianity, are manifesting a good deal of interest, two attending church very regularly. One of these, with her husband, a judge of one of the city courts, has asked to have instruction at their own home. The work, on the whole, seems to me a very encouraging one.

To sum up what has been said: The year shows encouraging progress, and also a most woeful need of more workers. Unless teachers are sent for St. Timothy's School, all the other work must be sadly hindered.

FROM REPORT OF THE REV. JOHN M'KIM.

OSAKA, July 10th, 1883.

Under the question, "How does the present state of your work compare with its state last year?" it is impossible to give a satisfactory answer in the space allowed in the blank. I will try and say a little in answer to it here.

The first Service at the Awaji Machi Chapel was held the Twenty-first Sunday after Trinity, October 29th, and since then two Services have been given every Sunday and one every Wednesday evening, with the exception of the Wednesdays of January, February and March, when it was decided to discontinue Services until warmer weather, very few people coming on account of the cold. Daily Evening Prayer was also said there with the boys of the Day-school during April, May and June.

I have five catechumens, all adults of this congregation, preparing for Baptism. One is the oldest of the school-boys, who bears an excellent reputation for studiousness and good morality. One is the wife of a prominent Osaka lawyer, at whose house Mrs. McKim holds women's meetings. Two are the parents of the oldest girl in St. Agnes' School. The other is an old candy peddler, who has lately given up work on Sunday, and is a regular and devout attendant at Service and Sunday-school.

We have lost one catechumen by removal from Osaka. Her husband is a Judge of the Court of Appeals (as it is called in Japan), and has been lately transferred to Hiroshima. They expect to return to Osaka in about a year, and the lady says she will study diligently during the interval. She was one of the first to attend the meetings of Mrs. Laning and Mrs. McKim.

Two of my communicants are of invaluable assistance to me. After every evening Service Mr. Tanaka gathers together those

who seem interested and instructs them. There are several now who come regularly to this after lesson. Mr. Ozawa goes every Tuesday evening to a house in the city and instructs the family and as many others as will attend. I must also gratefully acknowledge the assistance Dr. Laning gives me in playing the organ at Services and in teaching a Bible Class.

As to the woman's work, it is impossible for it to be done as it ought until ladies are sent out who can make it their special care. During the early part of this year, Mrs. McKim was unable to do anything on account of sickness. During the past four months she has been able to attend one meeting a week. During this four months, however, Mrs. Laning has been unable to do anything outside of her school duties. She will not, I presume, take it up again. . .

What has been done already by the irregular and often interrupted efforts of our ladies shows that there are grand possibilities in regular, systematic work by trained Churchwomen. If we had such ladies they could be of great assistance also in teaching the women at our country Stations. One of the American Board's ladies has been several times to Kōriyama, and although she is far from speaking Japanese well, using an interpreter most of the time, she had large, interested meetings, which have already added to their number of believers. I am convinced by what I have seen of the results of work by women among the women that too much cannot be said of its importance.

REPORT OF MEDICAL WORK IN OSAKA.

For the year ending June 30th, 1883.

The Medical work at this Station during the first five months of the current year was conducted by Messrs. Ozawa, Kobayashi and a student helper, who, since my return, have been associated with me in the work.

The number of visits made by patients to the Dispensary during the year is as follows:

Males, 1,888; females, 1,265—total, 3,153.

These figures include also ninety-two visits made to patients at their homes who were unable to come to the Dispensary.

Out of the receipts from patients have been paid the wages of the Japanese helpers, the cost of medicines and other incidentals, leaving a balance on hand of \$119.37, Mexicans.

The erection of the new Mission Hospital building under the superintendence of the Rev. Mr. Tyng was begun in April, and by autumn, it is expected, it will be ready for occupancy. It is proposed to give it the

name of St. Barnabas' Hospital. It is located on the extreme north-eastern point of the Foreign Concession. It has a river frontage in two directions, and for drainage and other hygienic surroundings, and the beauty of prospect which it commands, the site is unsurpassed by any place in the city.

The buildings are two-storied, of wood and plaster. They are two in number, besides out-houses. On the ground floor of one building are the waiting-room for patients, dispensary, general consultation and operating-room, and a special examination room. In the upper story there are apartments for the native staff, and also rooms for patients who may require isolation. A building adjoining this contains four wards—a surgical and medical ward each for men and women, two in each story, accommodating in all sixteen patients, allowing an air-space of eighteen hundred cubic feet to each patient. They have due exposure to sunlight, and are so arranged as to secure good ventilation and be as cool as possible in the Summer. They are fitted with grates for burning bituminous coal, one in each ward, manufactured by E. H. Shorland, Manchester, England, by which in the winter may be secured a constant supply of pure, warm air, fresh air being brought from the outside through tubes to a space back of the fire-places, where it is heated without being burned, and then passes through tubes opening into the upper part of the rooms. An inclosed verandah is situated at the south end of each story; and at the north end are the bath-rooms, nurses' rooms, and rooms for clothing. Another two-storied building contains the kitchen and servants' quarters. All the buildings are connected by corridors; and there is ground-space left for other buildings to meet the demands of future growth and development of the work, should it be required for this purpose.

The wards are supplied with woven wire mattresses and iron bedsteads, manufactured at Glossop, England. Among the imported supplies are blankets, counterpanes and other material for bedding, and oil stoves to take the place of the native charcoal braziers. The supply of surgical instruments and books has also been replenished by needed additions.

About \$1,000 toward these expenses have accrued from balances of the receipts from Dispensary patients; but it is principally through the interest taken in the matter in the United States that the year has been one not only tending to secure a more permanent continuance of the present work, but one also of preparation for a still more extended sphere of usefulness; and we venture to entertain a hope that the wants of the work, if prospered in growth, may still not

fail to receive the practical hearing hitherto accorded.

HENRY LANING, Medical Missionary.

LETTER FROM MRS. HENRY LANING.

OSAKA, JAPAN, July 13th, 1883.

I wrote you a Scholarship letter several weeks ago; but as several other Scholarships have been added since then, I will write again, that each supporter may hear of his or her beneficiary.

The "Ann Maria Jay" scholar, Kisa, is the same bright, interesting child that I have so often written about. She is the most interesting of the girls from the sad circumstances that surround her. As you already know, her mother died when Kisa was an infant, and her father gave her to a woman who is in every way vile. The father never gave up Kisa's *nimbetsu* (a paper which gives a person a legal right to claim a child as his own) to this woman, so that we have been able to keep Kisa with us in spite of the old woman's opposition, because she could show no better claim than ours, and the father was on our side. I fear there is trouble ahead, for we heard a few days ago that the father died in Tokio about two weeks since. When the woman hears of it she will probably try to take Kisa from us. Should she succeed, the fate of the poor child will be sad. We can only pray that the good LORD will watch over and protect her from harm. She is, I think, a very conscientious and devout little Christian. She was baptized in infancy.

The "Sarah P. Doremus" scholar, Fuku, is now a young lady, and one who seems a most sincere and devout Christian. She is of great assistance in both the School work and the work among the women. For more than a year she has gone twice a week into the city, to teach the Bible to different women, sometimes with Mrs. McKim or myself, often alone. She also does a great deal in teaching the new children about the Bible and their duties. I scarcely know what I should do without her. She is such an attractive girl, that I presume we must expect to give her up some time to enter a home of her own.

The "Margaret Hubbard" scholar, Kiku, is still too young for us to judge very well of her character. She is now very quiet, industrious, and the most studious child for her age that I ever knew. We often say

that she will grow up the most decided character in the School.

The "Jane Stewart" scholar, Shigi, is a pretty, bright-eyed little girl, of very amiable disposition, who dreads the mention of books, but is devoted to her dollies. Still she is not backward in her studies. She reads quite well in both Japanese and English.

The "Mary Randolph" scholar, Marie, is a little girl of very quick, bright mind; but she cannot see of what use books or needles and thread will ever be to her. She wishes every day was a holiday. Still she performs her daily tasks without giving much trouble.

The "Nashotah" scholar, Masu, has always been a model of amiability, and is consequently a great favorite in the School. Her home influences, like poor Kisa's, are of the worst. Christianity has had such a refining, elevating effect upon all the girls that it leads us to hope that even should they again be surrounded by former circumstances they will have strength and will to resist evil influences.

The "Easter" scholar, Tatsu, is nearly as old as Fuku. She is a very interesting girl. She asked last summer for Baptism. In the fall, she, with several of the other girls was baptized, and has ever since been a most consistent Christian. She, like Fuku, is of great assistance to me in the School. She seems to be anxious to make some return for all that she receives from the School. She and the "Nashotah" child seem to be natural nurses, so that I hope they can be trained for this work when the new Hospital is well started. Our object is that those girls who seem fitted for nurses be trained to the work, others for teachers and others for Bible work among the women, so that each may have an object in life.

The "Abby R. Loring" scholar, Hana, Tatsu's younger sister, is of the same age as Kisa and Masu, but a girl of an entirely different disposition. We often say of her that she is a steam engine, she has so much energy and strength. It requires one to be always on the alert to keep up with her. She seems to be able to do twice as much in the same length of time as any of the other girls, so that her tasks can often be doubled, as she does not care to be idle when the rest are at work. These two sisters, Tatsu and Hana, are going home on Monday, the 16th inst., for a visit of two or three weeks

to their parents. They live a day and a night's journey by steamer from Osaka. They have not been home for two years. I am glad they can go now, for their improvement since they entered the School has been so rapid that I hope it will have much to do in influencing their parents to listen to Christianity. These girls said a short while ago that when they went home they expected to offend their parents because they would always ask God's blessing upon their food before eating; and would be obliged to talk to them about the sin and foolishness of offering to idols. I feel safe in letting these two girls go out among the heathen, particularly as their brother, who is a teacher in the School, goes with them. All three are strong, self-reliant characters.

"St. Michael's" scholar, "little" Kazu (as we call her, because she really is so very small, and also because there is another of the same name in the School) is still the baby of the School. The poor little thing was so dwarfed from starvation and other ill-treatment that I fear it will be years, if ever, before she recovers from the effects. She is very much improved since she came into the School, but I am afraid she will always be dwarfed in size. Still, I never despair, because some of the most unpromising cases have after several years' training turned out among the best. Kazu was baptized last fall.

The "Perinchief" scholar, "big" Kazu, although not much older than "little" Kazu, seems twice her age. When she first entered the School I felt as if we had probably taken more upon our hands than we would ever be able to manage, she seemed so stubborn and ill-natured, and disposed to resist all authority; but after a few weeks a great change seemed to come over her. She has continued to improve steadily, and is now one of the most docile of the girls, always performing her task readily and thoroughly. She was baptized last year also, and is now in every way a most attractive child.

The "Howland" scholar, Sei, an elder sister of the "Jane Stewart" scholar, is a very nice little girl of eleven years of age. For some time we thought we would never be able to get her out of the indolent, careless ways so common among Japanese girls and women; but after much trying we have at last succeeded in making her a very

tidy, industrious little girl. When she came into the School she did not know anything whatever about the use of a needle, nor could she read a single character; but now (just about a year since she came) she is able to read quite readily easy Japanese characters as well as easy English. She can also sew very well, and knits very nicely shaped socks and stockings. She too was baptized last fall.

The "Anna" scholar, Anna, the daughter of a poor, but I have heard a very honest, *jiriksha* man, is an industrious little girl. She is the most skilful little needle-woman we have in the School, and is also very fond of her books. She is unfortunate in being a little deaf in one ear, which will always be a source of annoyance to her I am afraid. She and the "Mary Randolph" scholar were baptized before I came to Japan, while Miss Eddy had charge of the School.

The "Anne T. Westervelt" scholar, Yazu, a quiet, mouse-like little girl of eight years of age, has not been with us very long. She seems a very good child indeed. She is so quiet and retiring that I almost forget sometimes that she is in the house. Her mother is a very quiet woman and a widow. She sometimes visits her little daughter. She seems really very grateful for the attention and comforts the little girl is receiving; but from extreme bashfulness is scarcely able to find voice to thank us. This is especially noticeable, because the Japanese are usually so very profuse with thanks, whether they are in earnest or not. I think we have every reason to hope that Yazu will grow up a good Christian woman. She was baptized last autumn.

The "Anna T. Brown" scholar, Kaworu, the school-girls usually call Ko, and I have fallen into the same habit, as it is shorter and easier. She is a rather remarkable looking child. She has very large, full, black eyes, that seem always stretched to their utmost extent. She is quite pretty, I think. Like all Japanese children that I have had anything to do with, she is bright and quick at anything you try to teach her. When she first came she used to make every one in the house uncomfortable by screaming at the top of her voice every morning and evening. It seems that she had been left to the care of an old grandmother who was too infirm to control her,

if she had wished to do so, and her father and mother did not care enough for her to try to teach her anything good. They were both delighted to give her to us and get her off their hands. She has given up all her bad habits now, and is very quiet and orderly, and will, I hope, grow up a good working Churchwoman.

The "Edith Wilmerding" scholar, Taka, is the only daughter of a clerk in a little jewelry shop in Osaka. He is a very good man, but poor. When his wife died he was very much troubled about what to do with his child. He was anxious she should grow up a good woman. He was not able to keep her with him, and yet if he allowed her to be adopted by a Japanese (a common custom here) he dreaded her future. He was delighted, therefore, to follow the advice of some friend who knew our School, and bring his daughter to us. She is a very good child, and has never given us any trouble. Taka has been baptized also.

The "St. James'" scholar, Sono, the daughter of a policeman on the Foreign Concession, is about ten years old. She came to us in April. She has from the first seemed very quiet and lady-like. Her father had been too poor to send her to school, so that she was entirely ignorant of everything about books and sewing; but she began at once to take a great interest in everything about her studies and work, and is progressing very fast. She seems to be very amiable in disposition, too, and I believe will grow up a useful woman. She has not been baptized yet, but soon will be, with four others who have recently been taken upon Scholarships.

The "St. Peter's" scholar, Yaso, has been in the School only about ten days. She came the second day of this month. She is only seven years old, but large for her age. Her father was in the days of *Samurai* a nobleman; but like many of his class, he became very poor. While his wife lived they were together able scarcely to feed and clothe themselves and two little girls; but a short time ago she died. Since then he has been in great distress, having often to beg a night's shelter for his daughters of any one who would give it. Mrs. Ozawa, my assistant in the School, who is one of the loveliest Christians I know, heard of them, and gave the father money sufficient to board and clothe the little girls until the contracts

could be made for receiving them into the School. The oldest, Sada, who is ten years old, I put upon the "Fanny Maria Tyler" Scholarship. These poor little girls are very ignorant, but I doubt not will in a short time show the fruits of Christian influences, and prove to the kind supporters the great good their generosity is doing for their benighted souls.

The "Apthorp" scholar, another Taka, is seven years of age, and one of the brightest little mites I ever saw. She has a sad history for one so young. The father, a good-looking old man, when he heard of our School, went to Mrs. Ozawa and begged that she would get his little girl in. The child's mother had died when it was a little baby. He had married again, and his second wife was most terribly cruel to the child, and would beat it unmercifully, and of late had refused to let the child live in the house, and wished to sell her. He either had not, or pretended not to have, the power to prevent it, but it is, I think, most likely that he was as anxious as the wife to get rid of supporting the child. At any rate Mrs. Ozawa was convinced that the child was in need of a protector, so she was received into the School on the 2d of July also.

The "Margaret D. Carter" scholar, Yuki, a girl of ten years of age, came into the School on the 11th of July. She is rather an attractive child in appearance. Her mother lived formerly in Kiyoto. A few years ago Yuki's father died and her mother was left very poor, and has had a hard time to support herself. She came to Osaka, hoping to get work; but has been poorer than before. She dreaded being forced to sell this child, or rather said so, and was rejoiced to hear of our School, and came at once to beg us to help her. She had two children, Yuki and another little girl of five. She begged us to take both; but we told her the other was too young and that she must try to support her for a year or two, and we might be able to take her in then.

There are three other applicants now for Scholarship places, cases quite as urgent and interesting as those already provided for. Will not some others of the kind Church-people at home come forward, and give the means by which we may relieve the sufferings of the poor in this heathen land, and help by their generosity to bring a strong working force into the Church?

HAITI.

LETTER OF BISHOP HOLLY.

PORT-AU-PRINCE,

August 16th, 1883.

THE Rev. P. E. Jones arrived here on the 10th inst. from Kingston, Jamaica, with his three eldest children, escaping from the siege of Jérémie, to join his wife and two younger children already at the capital.

After paying their passage here from Kingston there was nothing left of the advance made by you on his September salary, to cover which I sent enclosed in my last the draft drawn in his favor for that month. His school, in common with all the others (as is the custom here in a state of war), being closed since May last, he has been for a corresponding period cut off from his supplementary support gained from that source. A fine garden in the environs of Jérémie which he cultivated to eke out his support, and upon which he had spent a good portion of the special contributions sent to him toward the end of last year and the begin-

ning of the present year, has been devastated by the besieging army, one of the columns being encamped on the very spot where the garden is situated. All the household comforts had to be left behind, and are likely to be lost by pillage if the besieging forces effect an entry into that city.

What, therefore, was to be done for a penniless and homeless family consisting of husband, wife and five children? I was looked to very naturally to solve that question. What could I do for its solution? I had no other alternative to afford them temporary relief than to draw for his October salary and place it in his hands, and to hasten to make known the circumstances as I have just detailed them, and to crave the indulgence of the Foreign Committee for this stretch of my authority in this respect. Indeed, I wish to ask more, though with great diffidence, knowing the financial embarrassment of the Missionary treasury, and the numerous special appeals kept constantly before the general Church. But

what is to be done in face of circumstances absolutely beyond our control? Are the faithful ever to cease making personal sacrifices for the cause of the Gospel so long as they are in the Church Militant? I therefore ask, notwithstanding so many repeated calls, that a special contribution be made to Mr. Jones to help him over the present difficulty. He cannot possibly do anything to help himself materially so long as this sad war shall last. Everything else is in suspense. No business, no money, with suffering, privation and starvation staring three-fourths of our population in the face. The cost of the necessities of life is fearfully augmented, and has been on the increase in price for more than a year. I find it impossible now with my large family to make

headway in responding to our most necessary wants.

It is an hour of trial, of which we do not complain, as it happens in the providence of God. We only ask Him in prayer to give us grace to keep our courage up under the trials we must undergo, and beg our more fortunate brethren to augment their contributions to supply our most crying necessities.

I am happy to state that Rev. Mr. Jones made a favorable impression among the Churchmen of Kingston during his two weeks' sojourn, preaching and officiating in all the churches there. The Bishop of Jamaica and the Rector of Kingston wrote to me in most enthusiastic terms on the subject, and in eulogy of Mr. Jones.

MEXICO.

FROM LETTER OF MRS. M. J. HOOKER, PRINCIPAL OF THE ORPHANAGE FOR GIRLS IN THE CITY OF MEXICO.

PHILADELPHIA, August 20th, 1888.

To the Friends of the Mexican Branch of the Church:

THE pressure of my daily recurring duties in Mexico has long prevented my having the pleasure of writing to you; but now that I am enjoying the atmosphere of home for a brief season, I will give you pleasant tidings of the work in Mexico.

I truly love my adopted home, and in a large innermost chamber of my heart are enshrined the eighty children and my co-laborers that constitute my present family, and many of their predecessors, and several valued assistants who do not reside in the Orphanage, and many friends that I am accustomed to meet in the sanctuary, and others whose salutations express sympathy. A kindly greeting is something to be thankful for. . . .

A pamphlet by a most skilful writer was circulated in Mexico last spring, urging Roman Catholics to be untiring in their efforts to oppose Protestantism. . . .

But light is ever more potent than darkness, and a better day is dawning. Great painstaking is making the public schools of Mexico good and prosperous, and there are private schools in which pupils advance well in secular knowledge. Mexico is also

making wise progress in forming new libraries and in augmenting those already established. With increased facilities there is increased desire to profit by frequenting those noble institutions. . . .

Gospel truth will penetrate all lands, and although the light-bearers in Mexico are still comparatively very few, the progress already made is encouraging to all who are praying and laboring for the speedy diffusion of its health-giving, soul-cheering rays. "Let there be light" will never cease to be effective.

How I wish that I could transport my readers to the Indian village of Xochitenco on the shores of Lake Tezcoco, that we might worship with the devout congregation at their Sunday or their week-day Services, even though the penalty extending from the era of Babel should restrict your worship with them to communion of spirit. You would see how fervently they love their humble but neat Casa de Dios, and how they enjoy the privilege of worshipping in accordance with the truth.

A Bishop who visited us in Mexico thinks that the idea of forming the Sociedad Protectora de la Niñez, and taking children to unite with adults in the discourses and music, which make its weekly or monthly exercises both interesting and elevating, is a most brilliant and admirable conception. Its originator, the Rt. Rev. H. Chauncey Riley, D.D., Bishop of the Valley of Mexico,

has the joy of seeing that it bears much good fruit.

Last autumn I attended one of its monthly meetings at San Augustin Atlapulco, about six miles from Mexico. The school-house was filled early; in it and among the crowd at the doors and windows were many Roman Catholics. No sympathetic heart could fail to note with interest the dignity of its gentlemanly officers, all native Mexicans, the wisdom and patriotism of their discourses, and also the innocent and noble emulation of the children.

I had long desired to go to the Indian village of San Pedro Martir, and last spring I made my first visit there, and rejoiced to find that the up-hill walk is not too fatiguing a distance from Tlalpam, to which cars from Mexico run every hour and a half. I greatly desire to go to San Pedro when its school is in session. The thoughtful, intelligent expression, and devout, reverent spirit of the young teacher, who is also a lay-reader, makes me desire to become well acquainted with him and his pupils. When asked whether he wished to be ordained Deacon, he modestly replied, "I do, but not until I shall have gained sufficient experience." The congregation deserves its good reputation.

I soon after went to Nopala, to make my promised visit to our excellent young teacher, Lina Mota. Although her salary was at first very small, she immediately began to help her invalid mother. Among the Mexicans there is usually much family affection, and Lina is very glad to have her mother living with her, and also Concha, a very bright, fatherless little niece of four

years old. In the spring Señor Enrique Hernandez Ortey began to assist in the Schools, teaching the most advanced pupils in one or two branches. He is evidently a very estimable young man, and was lately ordained Deacon.

The parlor of the Rectory at Nopala, an apartment simply and tastefully fitted up, was prettily decorated to celebrate the coming of the distinguished guests, Bishops Elliott and Riley, and the Rev. Tomas Valdespino, and also for the monthly meeting of the Sociedad Protectora de la Niñez. Here were assembled nearly forty nice-looking pupils, all very neatly dressed. Señor Hernandez Ortey and Señorita Mota made short and well expressed addresses in English, welcoming the venerated guests. Mounted upon a chair, dear little Concha lisped a welcome in Spanish. Bright, dark eyes, melting blue ones, and smiling lips, mutely said they were glad to see us.

In the evening there was a reunion of the Society, which meets in that pleasant parlor every month, with overflow meetings at windows and doors, for Roman Catholics and Protestants are alike attracted. The discourses and music were very creditable to all who assisted in the excellent entertainment, tending to spiritual and mental development and the diffusion of useful knowledge.

May Mexico still bear up and steer right onward, making steady progress against the evils in whose suppression patience must have perfect work.

"The logic of each Christian's life must preach
Pure, loving sermons of the truths they teach,
Thus do their lips prevail with double sway,
And those who came to scoff remained to pray."

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of **JAMES M. BROWN**, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn **NOT** on New York, but on **STATION D, NEW YORK**. Remittances in Bank Notes are not safe unless sent in **REGISTERED** Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from August 1st to September 1st, 1883.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

ALABAMA.		
<i>Anniston</i> —Grace.....	6 15	<i>Greenville</i> —St. Thomas'..... 2 00
<i>Eutaw</i> —Mrs. L. B. Wilson.....	4 50	12 65

ALBANY.				MASSACHUSETTS.	
<i>Burnt Hills</i> —Calvary.....	9 13			<i>Boston (South)</i> —St. Matthew's S. S., through	
<i>Delhi</i> —St. John's.....	7 00			Wo. Aux., for "Joseph Hart Clinch" Schol-	25 00
<i>Hoosac Falls</i> —St. Mark's.....	15 00			arship, Cape Mount School.....	5 67
<i>Rensselaerville</i> —Trinity Church.....	7 63			<i>Greenfield</i> —St. James'.....	
	38 76			<i>Haverhill</i> —Trinity Church, through Wo.	5 00
				Aux., for Miss Bruce's salary.....	63 40
				<i>Lenox</i> —Trinity Church.....	56 25
				<i>Marblehead</i> —St. Michael's.....	155 32
CALIFORNIA.					
<i>Alameda</i> —Mrs. Mary A. Todd.....	100 00				
CENTRAL NEW YORK.				MINNESOTA.	
<i>Auburn</i> —St. Peter's.....	113 19			<i>St. Paul</i> —Mrs. Lydia S. McClure.....	20 00
CENTRAL PENNSYLVANIA.					
<i>Ashland</i> —St. John's.....	24 00			MISSISSIPPI.	
<i>Carlisle</i> —"B." toward organs for Bishop				<i>Como</i> —Mrs. Hamvasy, through Wo. Aux., for	5 00
Williams.....	2 00			Foreign Missionaries' Fund.....	
<i>Phillipsburg</i> —Mrs. Sarah J. Hale.....	50 00				
<i>Wellsboro</i> —St. Paul's.....	2 50			MISSOURI.	
	78 50			<i>St. Louis</i> —Mt. Calvary.....	2 50
CONNECTICUT.					
<i>Hartford</i> —Christ Church.....	100 00			NEW HAMPSHIRE.	
<i>Middle Haddam</i> —Christ Church, "Gratitude"	1 00			<i>Hanover</i> —St. Thomas'.....	4 00
<i>New London</i> —St. James', through Wo. Aux.,				<i>Intervale</i> —For China.....	1 00
for Emily Williams School.....	10 00				5 00
<i>Miscellaneous</i> —"Jack Robinson".....	10 00				
	121 00			NEW JERSEY.	
DELAWARE.				<i>Haddonfield</i> —Grace.....	20 00
<i>Christiana Hundred</i> —Christ Church, five				<i>Princeton</i> —Trinity Church, through Wo.	
cent collection, \$37; Missionary Box 8,774, \$3	40 00			Aux., for "Louisa C. Tutthill" Scholarship,	40 00
<i>Newport</i> —St. James'.....	2 00			Bridgman Memorial School.....	60 00
<i>Stanton</i> —St. James'.....	5 00				
	47 00			NEW YORK.	
FLORIDA.				<i>Bedford</i> —St. Matthew's, of which through	
<i>Margaretta</i> —Holy Cross, for Africa.....	5 38			Wo. Aux., \$31.75. (including \$30 for James	57 09
				H. Bates Bed, Wuchang Hospital).....	
ILLINOIS.				<i>New York</i> —Calvary, Mr. Percy R. Pyne, \$250;	
<i>Algonquin</i> —St. John's.....	2 00			Foreign Mission Association, proportion of	
<i>Chicago</i> —"L." for Jaffa.....	25 00			freight, \$2.68; for Elizabeth Bunn Memorial	
<i>Galena</i> —Grace.....	4 05			Hospital, \$42; through Foreign Mission As-	
	31 05			sociation, "Mrs. H. D. W.," answer to appeal,	
IOWA.				\$1,000; to meet deficiency in Treasury, Mr.	
<i>Miscellaneous</i> —"Z.".....	10 00			F. S. Winston, \$100; Mr. and Mrs. J. J.	
				Goodwin, \$100; Mrs. T. B. Bronson, \$25; Mr.	
KENTUCKY.				F. D. Barker, \$5; Dr. and Mrs. F. Barker	
<i>Frankfort</i> —Ascension.....	25 00			(including \$50 for Medical Missions, Shang-	
<i>Louisville</i> —Toward library for Cape Mount				hai), \$100.....	1,624 68
School, Mrs. Gaulbert, \$5; Mrs. Clemens, 50c.	5 50			St. Chrysostom's Chapel.....	28 20
	30 50			St. Mark's, Mr. Henry B. Renwick.....	250 00
LONG ISLAND.				St. Paul's S. S., through Wo. Aux., for	
<i>Bay Ridge</i> —Christ Church, Mission League..	60 00			"Dr. Haight" Scholarship, Duane Hall.....	40 00
<i>Brooklyn</i> —Church of the Holy Trinity.....	157 50			<i>Miscellaneous</i> —"B.".....	500 00
<i>Far Rockaway</i> —St. John's.....	42 00			Mr. Woodbury G. Langdon.....	100 00
<i>Hempstead</i> —St. George's.....	10 90			<i>Poughkeepsie</i> —"C.".....	100 00
<i>Manhasset</i> —Christ Church S. S., for St.				Mr. A. E. Cleveland.....	10 00
Luke's Hospital, Shanghai.....	8 41			<i>Staten Island</i> —"Mrs. R. H. S.," through Wo.	5 00
<i>Newtown</i> —St. James', through Wo. Aux., for				Aux.....	2,714 97
Widows' and Orphans' Fund.....	20 00				
	298 81			NORTH CAROLINA.	
MARYLAND.				<i>Greensboro</i> —St. Barnabas'.....	5 00
<i>Anne Arundel Co., West River</i> —Christ				<i>Miscellaneous</i> —Mrs. W. White, at discretion	1 00
Church.....	50 00			of Rev. J. McNabb.....	6 00
<i>Baltimore</i> —Memorial Church, "Members," of					
which for Mexico, \$5.....	25 00			NORTHERN NEW JERSEY.	
"In Memoriam".....	1 00			<i>Hackensack</i> —Christ Church, Missionary Box	
<i>D. C. (Washington)</i> —Epiphany, "A Member"	10 00			17,490.....	5 00
<i>Howard and Anne Arundel Co.'s</i> —Trinity				<i>Morristown</i> —Mrs. E. C. Lord.....	2 50
Church, for "Christian Schmidt" Scholar-				<i>Orange</i> —Rev. J. L. Watson, D.D.....	10 00
ship, Cape Mount, \$12.50; "Minna Berck-					17 50
head" Scholarship, Baird Hall, \$20; Japan,				OHIO.	
\$20.....	52 50			<i>Cleveland</i> —Church of the Good Shepherd....	5 00
<i>Montgomery Co.</i> —St. Bartholomew's Parish,				St. Paul's, through Wo. Aux., for Mexico,	30 00
St. John's.....	2 00			<i>Collamer</i> —St. Paul's "Crocker Mission Band,"	
	140 50			for St. John's College.....	10 00
				<i>Gambier</i> —Church of the Holy Spirit.....	2 20
				<i>Norwalk</i> —St. Paul's, through Wo. Aux., for	
				"Julia Bedell" Scholarship, St. John's Col-	10 00
				lege.....	

<i>Sandusky</i> —Calvary, through Wo. Aux., for "Julia Bedell" Scholarship, St. John's Col- lege.....	5 00
<i>Toledo</i> —Grace.....	3 22
<i>Miscellaneous</i> —"G. T. J. B.".....	500 00
	565 42

PENNSYLVANIA.

<i>Philadelphia</i> —Church of the Mediator, "A Member," for Africa.....	50 00
"B. A.".....	700 00
"A Friend".....	500 00
"E. N. B." for "E. W. Syle" Scholarship, Duane Hall.....	40 00
Mr. J. H. Carey, for Africa.....	3 00
	1,293 00

PITTSBURGH.

<i>Brownsville</i> —Christ Church.....	30 00
--	-------

RHODE ISLAND.

<i>Providence</i> —All Saints' Memorial, of which for Mexico, \$4.18.....	44 24
Miss E. Waterman, through Wo. Aux.....	30 00
	74 24

SOUTH CAROLINA.

<i>Ridgefield</i> —"A Clergyman's Daughter".....	2 00
--	------

SOUTHERN OHIO.

<i>Chillicothe</i> —St. Paul's, through Wo. Aux., for Dr. Thompson's outfit, \$2.50; Chapel of the Redeemer, Shanghai, \$2.50.....	5 00
<i>Cincinnati (Walnut Hills)</i> —Advent, through Wo. Aux., for Dr. Thompson's outfit, \$15..... (Clifton)—Calvary, through Wo. Aux., for Dr. Thompson's outfit.....	31 25
Christ Church, through Wo. Aux., for Dr. Thompson's outfit, \$5; Chapel of the Re- deemer, Shanghai, \$25.....	5 00
(Avondale)—Grace, through Wo. Aux., for Dr. Thompson's outfit.....	30 00
(College Hill)—Grace, through Wo. Aux., for Dr. Thompson's outfit, \$2; Chapel of the Redeemer, Shanghai, \$10.....	6 00
St. Paul's, through Wo. Aux., for Dr. Thompson's outfit, \$5; Chapel of the Re- deemer, Shanghai, \$5.....	12 00
<i>Circleville</i> —St. Philip's, through Wo. Aux., for Dr. Thompson's outfit.....	10 00
<i>Columbus</i> —St. Paul's, through Wo. Aux., for Dr. Thompson's outfit, \$5; Chapel of the Redeemer, Shanghai, \$10.....	2 00
Trinity Church, through Wo. Aux., for Dr. Thompson's outfit.....	15 00
<i>Dayton</i> —Christ Church, through Wo. Aux., for Dr. Thompson's outfit, \$5; Chapel of the Redeemer, Shanghai, \$15.....	5 00
<i>Delaware</i> —St. Peter's, through Wo. Aux., for Dr. Thompson's outfit.....	20 00
<i>Hillsboro</i> —St. Mary's, through Wo. Aux., for Dr. Thompson's outfit.....	2 00
<i>Lancaster</i> —St. John's, through Wo. Aux., Mrs. W. J. Reese for Dr. Thompson's outfit, \$5; Chapel of the Redeemer, Shanghai, \$5. <i>Marietta</i> —St. Luke's, through Wo. Aux., for Dr. Thompson's outfit.....	2 00
<i>Newark</i> —Trinity Church, through Wo. Aux., for Dr. Thompson's outfit.....	3 00
<i>Portsmouth</i> —All Saints', through Wo. Aux., for Dr. Thompson's outfit, \$5; Chapel of the Redeemer, Shanghai, \$35.....	30 00
<i>Springfield</i> —Christ Church, through Wo. Aux., for Dr. Thompson's outfit, \$5; Chapel of the Redeemer, Shanghai, \$10.....	15 00
<i>Worthington</i> —St. John's, through Wo. Aux., for Dr. Thompson's outfit, \$1; Chapel of the Redeemer, Shanghai, \$58.....	59 00
<i>Zanesville</i> —St. James', through Wo. Aux., for Dr. Thompson's outfit, \$17.50; Chapel of the Redeemer, Shanghai, \$2.50.....	20 00
	284 25

VERMONT.

<i>Bellows Falls</i> —St. Agnes' Hall, for St. Agnes' School, Osaka.....	10 00
<i>Buck Hollow</i> —"A Friend".....	10 00
	20 00

VIRGINIA.

<i>Albemarle Co.</i> —Fredericksville Parish, Char- lottesville, Christ Church.....	24 25
<i>Dinwiddie Co.</i> —Bristol Parish, Grace.....	58 60
<i>Gloucester Co.</i> —Ware Parish, Ware Church.....	1 38
<i>Henrico Co.</i> —St. Andrew's S. S., for Jaffa.....	12 50
<i>Matthew's Co.</i> —Kingston Parish, Christ Church Kingston Parish, Trinity Church.....	50 1 00
<i>Norfolk Co.</i> —Mrs. Powell, at discretion of Rev. J. McNabb.....	2 00
<i>Rockingham Co.</i> —Emmanuel Church, for China and Japan.....	10 00
<i>Rockbridge Co.</i> —Alum Springs, toward Li- brary for Cape Mount School, "Ladies," \$25; "Colored Walters," \$6.83.....	31 83
<i>Smyth Co.</i> —Christ Church, Mrs. Derrick.....	1 00
	143 06

WESTERN MICHIGAN.

<i>Grand Rapids</i> —St. Mark's, Industrial Band, through Wo. Aux., for Miss Riddick's salary.....	3 00
<i>Greenville</i> —St. Paul's, through Wo. Aux., for Miss Riddick's salary.....	5 00
<i>Hastings</i> —Emmanuel Church, through Wo. Aux., for Miss Riddick's salary.....	7 00
<i>Ionia</i> —St. John's.....	3 20
<i>Marshall</i> —Trinity Church, through Wo. Aux., for Miss Riddick's salary.....	2 00
	20 20

WESTERN NEW YORK.

<i>Buffalo</i> —"A Thank-Offering".....	5 00
"Cash".....	1 00
<i>Corning</i> —Christ Church, through Wo. Aux., for Japan, \$10.57; Foreign Missionaries' Fund, \$10.57.....	21 14
<i>Geneseo</i> —St. Michael's, through Wo. Aux., for Foreign Missionaries' Fund.....	3 13
<i>Geneva</i> —Trinity Church, "A Friend," \$30; through Wo. Aux., for Miss Verbeck's outfit, \$72.30.....	102 30
<i>Phelps</i> —St. John's, through Wo. Aux., for Foreign Missionaries' Fund.....	5 00
<i>Rochester</i> —Trinity Church, through Wo. Aux., for Foreign Missionaries' Fund.....	2 50
	140 07

WEST VIRGINIA.

<i>Jefferson Co.</i> —St. Andrew's Parish, Grace S. S., for Jaffa.....	6 25
St. Andrew's Parish, St. Bartholomew's S. S., for Jaffa.....	6 25
St. Andrew's Parish, Zion, Mrs. W. P. Craigill.....	2 00
Mr. D. D. Pendleton.....	2 07
<i>Monroe Co.</i> —All Saints', of which Mrs. A. S. Copertor, \$2.....	8 00
	24 57

WISCONSIN.

<i>Oconomowoc</i> —Zion.....	21 20
------------------------------	-------

NIOBRARA.

<i>Pine Ridge</i> —St. Barnabas'.....	2 00
---------------------------------------	------

FOREIGN CONTRIBUTIONS.

<i>Japan, Tokio</i> —Trinity Chapel, for Africa, \$2.02; Greece, \$1.85.....	3 87
"E.".....	44 06
	47 93

LEGACY.

<i>L. I., Greenpoint</i> —Estate of Mrs. E. M. Wood.....	77 23
--	-------

MISCELLANEOUS.

Interest.....	28 91
---------------	-------

Through Mexican League, of which for Mrs. Hooker's Orphanage, \$60; Scholarships in Mrs. Hooker's Orphanage, \$205; Lina Mota's salary, \$91; Church buildings in Joquicingo, \$317.....	1,729 00
"A Friend".....	400 00
House-rents.....	127 26
Proportion of amount received for General	

Missions during August (see p. 426).....	534 16
	2,819 33
Receipts for the month.....	9,578 12
Amount previously acknowledged.....	149,352 38
Total receipts for fiscal year.....	<u>\$158,930 50</u>

ANALYSIS OF RECEIPTS.

For "Specials" (of which for building purposes, \$6,714.34)....	13,897 05
Received specifically for Mexican Loan.....	2,481 50
For work of the Committee for Foreign Missions (of which from Legacies, \$28,230.82; Specials applying on Appropriation, \$120).....	142,601 95
Total.....	<u>\$158,930 50</u>

ACKNOWLEDGMENTS
OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from August 1st to September 1st, 1883.

ALABAMA.		<i>Staten Island</i> —Miss H. Smith, for "Church in Joquicingo".....		10 00
<i>Whistler</i> —W. T. Sawyer, M.D.....	50 00			97 50
LONG ISLAND.		PENNSYLVANIA.		
<i>Brooklyn</i> —"Anonymous".....	50 00	<i>Philadelphia</i> —Mrs. S. Porter.....	2 00	
MARYLAND.		SOUTHERN OHIO.		
<i>Frederick</i> —All Saints' Parish, five cent collection.....	12 50	<i>Springfield</i> —Church Aid Society, through Woman's Auxiliary, toward "Theological" Scholarship.....	37 50	
NEW JERSEY.		VIRGINIA.		
<i>Mt. Holly</i> —Mrs. Ten Eyck.....	5 00	<i>Alexandria</i> —Through Foreign Committee, Woman's Auxiliary, for "William Sparrow" Scholarship.....	40 00	
<i>Orange</i> —Grace, Sunday-school, toward Scholarship.....	30 00			
<i>Princeton</i> —Miss S. S. Stevens, of which toward "A. T. B." Scholarship, \$5; Miss E. B. Stevens, \$5.....	10 00			
	45 00	WEST VIRGINIA.		
NEW YORK.		<i>Charleston</i> —Zion, Branch League.....	15 00	
<i>New York</i> —Ascension, "A Friend".....	62 50	Receipts for the month.....	349 50	
Calvary, Miss Hamilton, for "Church in Joquicingo".....	5 00	Amount previously acknowledged.....	5,111 57	
Mrs. E. C. Bogert, for "Church in Joquicingo," \$10; Mrs. H. K. Bogert, for "Church in Joquicingo," \$10.....	20 00	Total receipts since April 25th, 1883.....	<u>\$5,461 07</u>	

Boxes and Parcels for Foreign Missions.

BOXES and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Secretary, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package. This information is absolutely necessary for use at the Custom House.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
CHINA.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
JAPAN.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
Book Packets, each two ounces or fraction thereof.....	2 cts.
HAITI.—Steamers [Fortnightly], Postage 5 cents. Newspapers and Books free through the Mission Rooms.....	2 cts.
MEXICO.—[By steamers weekly.] Letters.....	5 cts.
Papers, one cent for each two ounces or fraction thereof, and in addition one cent for each paper.....	
LIBERIA.—Via Southampton [thence weekly]. Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

MISSIONARY BOX ASSOCIATION.—Our Missionary Boxes are issued, free of cost, to destination, singly [by mail], or in larger quantities, as required, packed in Cartoons of ten each [by Express].

Returns are to be made Semi-annually, at Christmas and Easter. Remittances to be addressed to JAMES M. BROWN, Treasurer of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

OCTOBER, 1883.

GENERAL MEETING OF THE WOMAN'S AUXILIARY.

THE General Meeting of the Woman's Auxiliary to the Board of Missions will be held in Philadelphia, on Thursday, October 11th, 1883.

The Holy Communion will be administered by the Bishop of Pennsylvania in the Church of the Epiphany, corner of Fifteenth and Chestnut Streets, at 9.30 A.M. The meeting will open at 10.30, in the Hall of the Young Men's Christian Association, opposite the church. All members of the Auxiliary and other women interested in the Missionary work of the Church are invited to be present.

JULIA C. EMERY, *Secretary.*

ORDER OF EXERCISES.

MORNING SESSION, 10.30.

Hymn 171.

Collects of the Woman's Auxiliary.

Address of Welcome by Bishop Stevens.

Opening Remarks by Presiding Officer.

Roll Call.

Minutes of last General Meeting.

Secretary's Triennial Report.

Hymn 477.

Papers:

I. Missionary Interest.

II. Meetings.

III. Boxes.

IV. Money Contributions.

V. Relation of the Auxiliary to Foreign Missionaries.

Hymn 290.

AFTERNOON SESSION:

Hymn 191.

Papers:

VI. Missionary Education.

VII. Relation of the Auxiliary to Heathen Women.

Hymn 292.

VIII. The Chinese in America.

IX. The Freedmen.

Hymn 42.

X. Prayer and Intercession.

The Missionary Motive.

The Doxology.

OFFICERS' MEETING.

THE Diocesan Officers of the Woman's Auxiliary to the Board of Missions are requested to meet the General Secretary at the Hall of the Young Men's Christian Association, Fifteenth and Chestnut Streets, Philadelphia, on Friday, October 12th, at 10 A.M.

AN EXPERIMENT.

A FEW months since, in anticipation of the General Meeting of the Auxiliary, an experiment was set on foot for the purpose of discovering what matters might be considered most worthy of consideration at that time. A request was made of each Diocesan Branch to send to the General Secretary three questions bearing upon those matters most perplexing to itself, and of which a solution might be most earnestly desired.

In response to this request seventy questions have been received. Of these five have been set aside as not suited for consideration in the Auxiliary, sixteen are reserved for discussion by the Diocesan Officers, and forty-nine will be presented at the meeting in Philadelphia.

The method has been pursued regarding them, of dividing them according to the subjects of which they treat, and giving each of those subjects, with the questions coming under it, to three officers of the Auxiliary, asking each officer to prepare a short paper bearing upon the subject and answering, more or less fully, the questions asked.

It may give an added interest to the anticipations of the meeting to know what these subjects are and some of the questions proposed.

The matter causing most lively concern, and which has prompted the asking of twenty questions out of the forty-nine, is that of Missionary Interest. The inquiry, "How can we best interest people in Missions?" is reiterated in various forms again and again. From Maine and Oregon, from New Hampshire and California, from Western Michigan and Florida, the question is the same; and not only in the newer and weaker Branches, but in Massachusetts and Pennsylvania, Rhode Island and Central New York, Long Island, Ohio and Southern Ohio, Michigan and New Jersey, Northern New Jersey and Pittsburgh, the same want is felt.

It would seem, after so many years of diligent work, that the Auxiliary must know everything that can be said upon Missionary boxes, and yet six dioceses have inquiries to make upon that subject also. "Are Missionary boxes expedient and desirable, or should all assistance be sent in the form of money?" asks one, while from a Western diocese, prompted by a Missionary whose experience of boxes may not have been always happy, comes the question, "Cannot a system be devised, by which patterns can be furnished the workers on Missionary boxes, so as to avoid misfits?"

An equal importance seems to be given in the mind of the Auxiliary to the two subjects of Meetings and Money Contributions.

Three dioceses question the connection of the Auxiliary with Foreign Missionaries, and one its peculiar relation towards Heathen women; while two

are moved to urge the need of stated seasons for Intercessory Prayer, and one presents for consideration the Motive lying at the root of all Mission work.

For two reasons a number of the questions under these different headings are given below : First, that members of the Auxiliary, planning to attend the October meeting, may know what points are to be brought forward, and prepare themselves to take part in the consideration of them, should opportunity offer ; and secondly, that those unable to attend may have these matters presented to their minds, and bring them up from time to time in their own parish or diocesan meetings, and there take counsel together upon them.

QUESTIONS.

I. MISSIONARY INTEREST.

What can be done to awaken interest in members of the Church who will neither attend Missionary meetings, nor read Missionary intelligence ?

How can we maintain a constant, alert interest in Missions, when that interest is once aroused ?

Can the Auxiliary do anything to interest and educate the children of the Church in the cause of Missions ?

As the religious influence of home, and especially of mothers and sisters, is the basis of Church life and activity, in what methods can the Auxiliary react in nourishing that influence ?

Cannot some method be devised for interesting young girls in the work of the Woman's Auxiliary ?

How can we best interest small Parishes and those at a distance from the central organization in the work of the Woman's Auxiliary ?

II. MISSIONARY BOXES.

Is it wise or strictly justifiable to put a money value on the second-hand clothing sent in Missionary boxes ?

How shall we reach a just valuation of boxes ?

Does a Clergyman compromise himself by receiving a Missionary box ?

The Missionaries of the Church not objects of charity, but entitled to support, whether in money or clothing.

Can any other means than filling boxes for the Missionaries be suggested, by which the women of the Church can better aid the Domestic Missionary cause ?

III. MEETINGS.

How may we add interest to the regular business meetings of the Auxiliary ?

How can we make our meetings instructive, and at the same time so interesting that new people will be drawn in ?

In conducting the stated meetings of the different Branches of the Auxiliary, what are the comparative advantages of the committees for different departments of work meeting separately or in combined action ?

How frequently may general or sectional meetings be held with advantage ?

IV. MONEY CONTRIBUTIONS.

What is the best system of raising money for the Woman's Auxiliary ?

What method has been found most successful in raising a specified sum in a diocesan society ?

Do contributions to the Woman's Auxiliary interfere with the work of the parishes ?

How shall people be educated to the principle of giving ?

What can the women of the Church do to promote the plan of systematic offerings recommended by the Board of Missions ?

On what scale should we put our contributions for Missionary work, and what proportion should they bear to the money we spend on ourselves ?

V. RELATION OF THE AUXILIARY TO FOREIGN MISSIONARIES.

What is the fit test of persons offering for Foreign Missionary work ?

What steps should the Auxiliary take to promote the personal engagement of some of its own members in Foreign Missionary work ?

Do we do our duty to our Christian sisters when they go as our substitutes to foreign lands ? Do we, as a positive duty, write them cheering and interesting letters, or do we allow them to drop out of our thoughts and hearts ?

VI. RELATION OF THE AUXILIARY TO HEATHEN WOMEN.

Should not a special stress be laid, in the work of the Woman's Auxiliary, on the condition of women in heathen lands ?

VII. PRAYER AND INTERCESSION.

As the meetings of the Woman's Auxiliary are primarily for work and not for devotion, should any rules for private devotion be observed, and if so, what rules, as preparation for our meetings and to further our consecration to CHRIST ?

How are we to call out more general, frequent and earnest prayer for the cause of Missions ? Would it do to appoint special days for prayer, on which all members of the Auxiliary should join in intercession ?

Should not the Day of Intercession for Missions be revived ?

VIII. MOTIVE.

What is the strongest motive not only to inspire interest in Missions, but to ensure zealous perseverance in spite of every possible weariness and discouragement ?

PRAYER FOR MORE MINISTERS.

ALMIGHTY GOD, LORD of the Harvest, we humbly beseech Thee to send forth more Laborers into Thy Harvest ; that so Thy Church may rejoice in a due supply of true and faithful Pastors, and the bounds of Thy blessed kingdom may be enlarged ; through JESUS CHRIST our LORD. *Amen.*

MONTHLY CONFERENCE.

THE Monthly Conference of Diocesan Officers with the General Secretary of the Woman's Auxiliary will be held in Room 26, Bible House, New York, Thursday, October 27th, at 10.30 A. M.

AMERICAN CHURCH BUILDING FUND COMMISSION.

OBJECT.

The Commission was established October 25th, 1880, by the Board of Missions, comprising in its membership both Houses of the General Convention. It consists of all the Bishops, of one Clergyman and one Layman from each Diocese and Missionary Jurisdiction, and of twenty members at large appointed by the Presiding Bishop. Its object is to create, by an annual offering from every congregation for three years, and by individual gifts, a Fund of One Million Dollars, the income of which shall be given, and portions of the principal of which may be loaned, to aid the building of new churches. The Commission wish to complete the Fund by October, 1883, that the General Convention may then present it as an offering to God, a memorial of His care in the past; for the extension of His Kingdom in the future; and that it may commemorate the Centennial of the American Church as a Branch of the Church Catholic. These facts appeal to all to whom these presents come.

OFFICERS.

The Rt. Rev. HORATIO POTTER, D.D., LL.D., D.C.L.,
President.
Bishops STEVENS, WHIPPLE, CLARKSON, JAGGAR AND ELLIOTT,
Vice-Presidents.
WILLIAM G. LOW, Esq.,
Secretary.

The Rt. Rev. WM. CROSWELL DOANE, S.T.D., LL.D.,
President Executive Committee.
REV. NOAH HUNT SCHENCK, D.D.,
Chairman Advisory Committee.
MR. JAMES M. BROWN,
Treasurer.
REV. CHARLES HOWARD MALCOM, D.D.,
Corresponding Secretary.

EXECUTIVE COMMITTEE.

The Rt. Rev. JOHN SCARBOROUGH, D.D.,
The Rt. Rev. THOMAS ALFRED STARKEY, D.D.,
REV. NOAH HUNT SCHENCK, D.D.,
REV. MORGAN DIX, D.D.,
REV. W. N. MCVICKAR, D.D.,
REV. WM. S. LANGFORD,
REV. W. A. LEONARD,

HON. L. B. PRINCE,
HON. HAMILTON FISH,
MR. LEMUEL COFFIN,
GEO. C. SHATTUCK, M.D.,
WM. G. LOW, Esq.,
MR. JAMES M. BROWN,
MR. GEO. C. HANCE.

OFFICE: 22 BIBLE HOUSE, NEW YORK.

PARAGRAPHS.

In the past forty years \$4,000,000 has been spent in building and restoring churches in Wales.

The Quarter Centennial Fund of the United Presbyterian Church now amounts to over \$400,000.

The American Church Building Fund Commission received up to September 1st, 1883, \$46,455.43 for the Permanent Fund.

The American Baptist Home Mission Society received in the year 1882, for the Church Edifice Benevolent Fund, \$38,121.90, and to the Church Edifice Loan Fund, \$16,805.41.

The West New Jersey Baptist Association has fifty churches, containing 8,851 members. All the churches are expected to send an amount averaging 10 cents for each member for the Church Building Loan Fund.

ACKNOWLEDGMENTS

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from May 1st to September 1st, 1883.

ALBANY.		Peterboro—Mission	30
Ballston Spa—Christ Church	4 32	Watertown—Trinity Church	26 40
Johnstown—St. John's	9 55		42 81
Troy—St. John's	25 00		
	38 87	CENTRAL PENNSYLVANIA.	
CALIFORNIA.		Harrisburg—St. Paul's	1 50
Alameda—M. A. Todd	100 00	Leacock—Christ Church	75
Oakland—St. Paul's	23 80	Nickel Mines—Grace	50
	123 80	Paradise—All Saints	75
			3 50
CENTRAL NEW YORK.		CONNECTICUT.	
Canastota—Mission	35	New Haven—St. Paul's	20 00
Binghamton—Christ Church	15 76		

<i>Tashua</i> —Christ Church.....	3 98	OHIO.	
<i>Woodbury</i> —St. Paul's, "Two Members," through Wo. Aux.....	5 00	<i>Gambier</i> —Church of the Holy Spirit.....	33 34
	28 98	<i>Sandusky</i> —Grace.....	55 00
DELAWARE.			88 34
<i>Claymont</i> —Ascension.....	19 07	PENNSYLVANIA.	
IOWA.		<i>Haverford College</i> —Rev. Edward Y. Bu- chanan, D.D.....	25 00
<i>Waverly</i> —St. Andrew's, Mrs. J. W. Bowman.	5 00	<i>Philadelphia (Lower Dublin)</i> —All Saints....	35 35
INDIANA.		(<i>Germantown</i>)—Calvary.....	69 53
<i>Indianapolis</i> —Christ Church.....	22 69	Church of the Holy Trinity.....	570 63
<i>Logansport</i> —Trinity Church.....	3 00	St. Andrew's.....	10 00
<i>Michigan City</i> —Trinity Church.....	100 00	(<i>Kingsessing</i>)—St. James'.....	20 00
<i>New Albany</i> —St. Paul's.....	8 00	St. Jude's.....	45 63
<i>Richmond</i> —St. Paul's.....	16 26		776 14
KANSAS.		PITTSBURGH.	
<i>Fort Scott</i> —St. Andrew's.....	5 00	<i>Brownsville</i> —Christ Church.....	50 00
KENTUCKY.		<i>Erie</i> —St. Paul's.....	15 00
<i>Georgetown</i> —Church of the Holy Trinity. ...	1 50		65 00
LONG ISLAND.		RHODE ISLAND.	
<i>Brooklyn</i> —Wm. G. Low.....	100 00	<i>Jamestown</i> —St. Matthew's.....	8 75
MAINE.		<i>Narragansett Pier</i> —St. Peter's.....	18 11
<i>Old Town</i> —St. James'.....	2 06		26 86
MARYLAND.		SOUTH CAROLINA.	
<i>Baltimore</i> —Grace, of which for Epiphany, Prince George Co., Md., \$25; for St. Andrew's, Washington, D. C., \$25.....	80 00	<i>Mar's Bluff</i> —Christ Church.....	84
<i>Washington</i> —Epiphany.....	151 88	<i>Williamsburgh</i> —Mission.....	59
Incarnation.....	7 54		1 43
St. John's.....	73 23	SOUTHERN OHIO.	
Trinity Church, "A Member".....	25 00	<i>Cincinnati</i> —Christ Church.....	50 33
MASSACHUSETTS.		VERMONT.	
<i>Boston (Dorchester)</i> —All Saints'.....	9 35	<i>Bennington</i> —St. Peter's.....	5 00
Mr. Grant Walker.....	50 00	WESTERN NEW YORK.	
<i>Longwood</i> —Church of Our Saviour.....	30 00	<i>Buffalo</i> —St. Paul's.....	59 70
	89 35	<i>Corning</i> —Christ Church.....	2 00
MICHIGAN.		<i>Geneva</i> —St. Peter's.....	24 36
<i>Detroit</i> —Grace.....	14 86	Trinity Church.....	170 00
Emmanuel Church.....	16 00	"In Faith".....	200 00
	30 86	<i>Rochester</i> —St. Luke's.....	49 83
MINNESOTA.			505 89
<i>Minneapolis</i> —Gethsemane.....	30 00	WEST VIRGINIA.	
NEW HAMPSHIRE.		<i>Jefferson Co., Charlestown</i> —Zion Church....	34 33
<i>Keene</i> —Rev. E. A. Renouf.....	50 00	WISCONSIN.	
<i>Portsmouth</i> —Christ Church.....	20 00	<i>Delavan</i> —Christ Church.....	14 00
	70 00	NIOBRARA MISSION.	
NEW JERSEY.		<i>Cheyenne River Reserve</i> —St. John's.....	2 75
<i>Elizabeth</i> —St. John's S. S.....	50 00	St. Stephen's.....	3 59
<i>Mount Holly</i> —Trinity Church.....	86 00	<i>Lower Brulé Reserve</i> —Church of the Saviour.	3 60
<i>Salem</i> —St. John's.....	18 49	<i>Pine Ridge Reserve</i> —St. Barnabas'.....	1 00
	154 49	<i>Yanktonnais</i> —St. John the Baptist's Chapel.	4 50
NEW YORK.			15 44
<i>Newburgh</i> —St. George's.....	125 75	NEW MEXICO MISSION.	
<i>New York</i> —Anthon Memorial Church.....	78 01	<i>Las Vegas</i> —St. Paul's.....	5 00
Trinity Chapel, Rev. and Mrs. C. T. Olmsted	100 00	MONTANA MISSION.	
"Mrs. J. M.".....	200 00	<i>Bozeman</i> —St. James'.....	16 00
The Misses Johnston, in memory of the late Dr. and Mrs. Francis Upton Johnston..	50 00	FOREIGN.	
	553 76	<i>Belgium, Brussels</i> —"J. C. S.".....	100 00
NORTH CAROLINA.		<i>Japan, Tokio</i> —Trinity Chapel.....	4 49
<i>Lewiston</i> —Rev. E. Wooten.....	5 00	"E.".....	22 04
NORTHERN NEW JERSEY.			126 53
<i>Bayonne</i> —Trinity Church.....	50 00	Received from May 1st to September 1st, 1883	
<i>Belleville</i> —Christ Church.....	10 59	Amount previously acknowledged.....	3,895 85
<i>Hoboken</i> —St. Paul's.....	25 82		43,014 78
<i>Jersey City</i> —St. John's Free.....	33 89	Less amount acknowledged in June SPIRIT OF	
<i>Knowlton</i> —St. James'.....	1 00	Missions from St. John's, Troy, N. Y., in- tended for Diocesan Missions.....	40 00
<i>Newark</i> —Trinity Church.....	43 04		
<i>Orange</i> —Grace.....	107 64	Total amount received for the	
St. Mark's.....	57 30	Permanent Fund from Janu- ary 5th, 1881, to September	
<i>South Orange</i> —Holy Communion.....	33 83	1st, 1883.....	46,455 43
<i>Tenafly</i> —Atonement.....	10 70	For work at designated points.....	415 20
	373 91		\$46,870 63